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THE GOSPEL ACCORDING TO ST. LUKE

THE GOSPEL ACCORDING TO SAINT LUKE

WITH INTRODUCTION, TEXT AND NOTES

COMPILED CHIEFLY FOR USE IN SCHOOLS BY

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INTRODUCTION

Life of St. Luke.—Eusebius, the historian, says: "Luke, a native of Antioch, by profession a physician, has left us examples in two inspired books, the Gospel and the Acts of the Apostles." This short sentence tells us most of what we can know for certain about St. Luke. He was probably a proselyte to Judaism, and a convert of St. Paul. We find him suddenly, in the 16th chapter of the Acts, as the companion of St. Paul, and they were ever closely attached to one another. St. Paul speaks of him as "Luke the beloved physician" (Col. iv. 4), and writing in his closing years to his disciple St. Timothy, he adds, "Only Luke is with me" (2 Tim. iv. 11). Probably also "the brother, whose praise is in the Gospel throughout all the churches" (2 Cor. viii. 18), is St. Luke. We find them together at Philippi in Acts xvi., but on St. Paul's sudden departure from that city, St. Luke seems to have stayed there for some seven years, when they are found together once more at Troas (Acts xx. 5). Thence they went together to Jerusalem, where St. Paul was apprehended. St. Luke was with St. Paul in his two years of imprisonment at Cæsarea, and it was probably then that he wrote his Gospel. From Cæsarea he sailed with St. Paul on the awful voyage to Rome described in Acts xxvii., and was with him to the time of his martyrdom in Rome, a faithful friend to the end. St. Paul speaks of him as "Luke my fellow-labourer" (Philemon 24). During the two years thus spent in Rome, he wrote the Acts. A man of education and refinement, a keen observer of facts, deeply versed in human nature, he is, as a writer, quite unsurpassed

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in his style, command of language, and powers of description. He is said to have been martyred in Greece at the age of 84, having first preached in Macedonia, Dalmatia, and Galatia.

Date of St. Luke's Gospel.—We cannot be certain about the dates of any of the Gospels. Certainly both the Gospel of St. Luke and the Acts were finished before the destruction of Jerusalem in A.D. 70. If St. Luke wrote his Gospel at Cæsarea, as seems most probable, we may assign A.D. 60 as its date. The first verse of the Acts tells us that the Gospel was completed first.

Features of St. Luke's Gospel.—(a) *The universality of this Gospel.* St. Luke wrote for Gentile readers, and hence Jewish words and customs are explained, the position of familiar towns and places in Palestine is carefully defined (e.g. Nazareth, "a city of Galilee," i. 26), our Lord is commonly addressed as Teacher, not as Rabbi, and His genealogy is traced to Adam, not to Abraham, as by St. Matthew. Moreover, St. Luke glories to depict the work of our Lord as applied "to all nations." The words of St. Paul: "God will have all men to be saved, and to come to the knowledge of the truth" (1 Tim. ii. 4), may be regarded as a summary of the purpose and message of this Gospel. The kingdom of our Lord is world-wide; Jews and Gentiles, publicans and sinners, rich and poor, bond and free, all have a call to it, for all is a place prepared. "Christ is all, and in all" (Col. iii. 11). Our Lord is not only "the glory of God's people, Israel," but also "a light for the revelation of the Gentiles."

(b) *It is the Gospel of Hymns.*—(1) The Hail Mary, (2) the Magnificat, (3) the Benedictus, (4) the Nunc dimittis, are found in this Gospel only, and they figure in the Divine Office of the Church on every day of the year, without exception.

(c) *It is the Gospel of Prayer.*—It alone records the fact that our Lord prayed on six distinct occasions: (1) At His Baptism, (2) after cleansing the leper,

(3) before calling the Twelve Apostles, (4) at His Transfiguration, (5) on the Cross for His executioners, (6) with His last breath.

Further, this Gospel alone emphasises the duty of persistent prayer (e.g. xviii. 1) and enforces the lesson by alone recording two parables which teach this lesson: viz. those of the Friend at midnight and of the Unjust Judge.

(d) *It is the Gospel of Mercy.*—Nowhere else is the love of our Lord for sinners so fully portrayed. We see this in the story of St. Mary Magdalen, in the conversion of the Good Thief and of Zaccheus, above all in the Parable of the Prodigal. Our Lord came to seek and to save that which was lost (xix. 10).

(e) Other features may be briefly mentioned. The note of thanksgiving sounds throughout its verses. The phrase "glorifying God" comes repeatedly. Further, our Lord's tenderness to women shines forth, e.g. to the women of Jerusalem on the road to Calvary (xxiii. 28). More than once He is portrayed as being ministered to by women. It is also the Gospel that shows forth the beauty of home-life: it begins with the love of mother for child; it depicts our Lord as a babe, as a child, as a young man, as a full-grown man, yet ever subject to His Blessed Mother. Life at home is frequently described, as in the scene between Martha and Mary (x. 38). It is the Gospel of a charity that is patient and kind, that seeketh not her own, that rejoiceth with the truth, that hopeth all things, that never falleth away. Our Lord from first to last is Jesus Saviour, for He "came not to destroy, but to save" (ix. 56).

Twelve Parables peculiar to St. Luke.

The two debtors (vii. 41).
The good Samaritan (x. 29).
The friend at midnight (xi. 5).
The rich fool (xii. 16).
The barren fig-tree (xiii. 6).
The lost groat (xv. 8).
The prodigal son (xv. 11).
The unjust steward (xvi. 1).
The rich man and Lazarus (xvi. 19).
The importunate widow (xviii. 2).
The Pharisee and the Publican (xviii. 9).
The pounds (xix. 12).

St. Luke records 27 Parables in all.

Six Miracles peculiar to St. Luke.

The miraculous draught of fishes (v. 4).
The widow's son at Naim (vii. 11).
The woman with a spirit of infirmity (xiii. 11).
The man with the dropsy (xiv. 2).
The ten lepers (xvii. 11).
The healing of the ear of Malchus (xxii. 50).

St. Luke records 20 Miracles in all.

ABBREVIATIONS

—	stands	for	"better translated."
Mt.	,,	,,	St. Matthew, or St. Matthew's Gospel.
Mk.	,,	,,	St. Mark, or St. Mark's Gospel.
Lk.	,,	,,	St. Luke, or St. Luke's Gospel.
Jn.	,,	,,	St. John, or St. John's Gospel.
v.	,,	,,	verse.
vv.	,,	,,	verses.
O.T.	,,	,,	Old Testament.
N.T.	,,	,,	New Testament.
MSS.	,,	,,	Manuscripts.
Cp.	,,	,,	Compare.
Lit.	,,	,,	Literally.

THE GOSPEL ACCORDING TO ST. LUKE

CHAPTER I

INTRODUCTION—THE BIRTH OF ST. JOHN THE BAPTIST IS ANNOUNCED—THE ANNUNCIATION OF OUR LADY—THE VISITATION OF OUR LADY: THE "MAGNIFICAT"—THE BIRTH OF ST. JOHN THE BAPTIST—THE CANTICLE OF ZACHARY

FORASMUCH as many have taken in hand to set forth 1
in order a narration of the things that have been
accomplished among us; according as they have 2
delivered them unto us, who from the beginning were

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1. **Forasmuch as.** "In its simplicity, modesty, and brevity, we have here the model of a preface to an historical work." Indeed the lowly position claimed for himself by St. Luke is evidence of his truthfulness. Had he been a forger, he would have claimed to be an eyewitness, and so would have made no apology for writing.——**Many.** These do not include St. Matthew or St. Mark. It was only natural that many of the disciples of our Lord should have committed to writing what they knew of his deeds and discourses, and such documents would have a certain value. But these would treat of only *portions* of our Lord's life, whereas St. Luke aims at giving a history of the *whole*.——**Taken in hand.** No censure is implied in the word, or any suggestion of failure on the part of the various writers. What they had done, they had done well: and St. Luke gladly joins himself to their number, and incorporates their work in his.——**To set forth in order.** The Greek verb means "carefully to rearrange" materials and facts. Lk. alone uses the phrase "in order," and his order is mainly chronological. Cp. Acts xi. 4; xviii. 23.——**A narration.** A story that shall show the *sequence* of events, rather than a mere statement of facts.——**Accomplished.** The Greek verb is a strong one, and means "carried through to the end," "fully established."

2. **According as**—"exactly as."——**From the beginning**—i.e. from the days of St. John the Baptist (cp. Acts i. 21, 22).——**Eyewitnesses.** This was our Lord's favourite designation of

3 eyewitnesses and ministers of the word: it seemed
good to me also, having diligently attained to all things
from the beginning, to write to thee, in order, most
4 excellent Theophilus, that thou mayest know the verity
of those words in which thou hast been instructed.
5 There was in the days of Herod the king of Judea, a

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his Apostles towards the end of his life on earth (cp. Lk. xxiv. 48), and the Apostles frequently used it of themselves, as we learn from the Acts. "One eyewitness is worth ten men who give hearsay evidence."——**Ministers of the word**—i.e. preachers. The word implies that in their own lives also they had sought to illustrate our Lord's teaching.

3. Diligently—"accurately."——**Attained.** The Greek word means literally "to accompany by the side," hence to follow and understand a train of argument or sequence of events.——**All things from the beginning.** How comprehensive a phrase! No other Gospel is throughout so full as that of St. Luke. He has a peculiar fondness for the word "all."——**Most excellent.** A title usually given to persons of rank and position. It occurs again in Acts xxiii. 26, xxiv. 3, and xxvi. 25, and is there applied to men of bad character, which shows it to be a purely official title, and implies that Theophilus (friend of God), to whom the Acts is dedicated, was a real person. The name "Theophilus" was common, both among Jews and Gentiles.

4. Mayest know—"mayest know yet more fully."——**The verity**—"the safety." In the Greek this word comes last in the sentence, with special emphasis.——**Instructed.** The Greek word means literally "to sound down into the ears," and implies a thorough grounding in the truths thus taught.

5. In the days of Herod—i.e. Herod the Great, appointed king in B.C. 37, and died B.C. 4. He was remarkable for his cruelty and jealousy. It was he who slaughtered the Holy Innocents. His kingdom included Judea, Samaria, Galilee, Iturea, and most of Perea.——**The king of Judea.** This title was conferred upon him by the Roman Senate. At his death, his kingdom was divided into four provinces—Judea, Galilee, Samaria, Trachonitis and Abilina, and so "Judea" here stands for the *whole* of the land of Palestine.——**Of the course of Abia.** King David divided the priests into twenty-four "courses," and each in turn was on duty in the Temple twice during the year, for a certain term of days, usually a week, from Sabbath to Sabbath. The course of Abia was the eighth of these, only four of which returned from the Captivity in Babylon. But these four had been again divided into twenty-four, retaining the old names. Zachary did not belong to the *original* course of Abia, for that one had not returned from exile.——**Of the daughters of Aaron.** To be a priest and married to the daughter of a priest was a double distinction.

certain priest named Zachary, of the course of Abia, and his wife was of the daughters of Aaron, and her name Elizabeth. And they were both just before God, 6
walking in all the commandments and justifications of the Lord without blame. And they had no son, for that 7
Elizabeth was barren, and they both were well advanced in years.

And it came to pass, when he executed the priestly 8
function in the order of his course before God, according 9
to the custom of the priestly office, it was his lot to offer incense, going into the temple of the Lord; and all the 10
multitude of the people was praying without at the hour of incense. And there appeared to him an Angel of the 11
Lord, standing on the right side of the altar of incense. And Zachary seeing him was troubled, and fear fell upon 12

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6. Walking—" advancing."——**The commandments and justifications.** The phrase is a Hebraism, and the combination of the two nouns expresses the whole Law of God (cp. Heb. ix. 1).

7. No son. This was believed to be a " reproach " (see verse 25) and a punishment for sin. It precluded all hope of the Messias being born in the family.

8. When he executed the priestly function before God. Notice the tone of reverence in this phrase, which occurs nowhere else in N.T.

9. According to the custom of the priestly office. St. Luke is clearly writing for Gentile readers, unacquainted with the Temple ritual.——**It was his lot to offer incense.** There was an offering of incense both morning and evening, and a casting of lots for each. No priest might have this honour twice, and the number of priests was so great that to many it never fell at all. The altar was " overlaid with the purest gold," and " sweet-smelling incense " was burnt by the priest " when he shall dress the lamps " (Exod. xxx.). The priest to whose lot it fell to offer the incense, chose two others to help him, but when their duties were over, they retired, leaving him alone in the Holy Place.

10. All the multitude. Not necessarily a large number. Perhaps the event took place on the Sabbath, or on some Feast-day.

11. On the right side. The place of honour.

12. And Zachary was troubled. At the most solemn moment of his life, the Angel appeared to him. No wonder he feared, and was greatly disturbed, as the Greek word brings out (cp. Apoc. i. 17).

13 him; but the Angel said to him: Fear not, Zachary,
for thy prayer is heard; and thy wife Elizabeth shall
14 bear thee a son, and thou shalt call his name John;
and thou shalt have joy and gladness, and many shall
15 rejoice in his nativity. For he shall be great before the
Lord: and shall drink no wine nor strong drink; and
he shall be filled with the Holy Ghost even from his
16 mother's womb. And he shall convert many of the
17 children of Israel to the Lord their God. And he shall
go before him in the spirit and power of Elias; that he
may turn the hearts of the fathers unto the children,
and the incredulous to the wisdom of the just, to prepare
18 unto the Lord a perfect people. And Zachary said to

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13. Fear not. This message of comfort is specially frequent in Lk. It would cheer Zachary greatly to hear the Angel call him by his own name.——**Thy prayer.** What had he been praying for? Probably for the speedy coming of the Messias; certainly not for a son, of which he had given up all hopes. Or, if it refers to such a prayer, it must mean that his prayers uttered long ago that a son might be born to him, are now at length to be answered.——**And thy wife.** Not "*for* thy wife." It was an *additional* favour that was to be bestowed.——**John.** The name means "the grace of God."

14. Joy—"extreme joy."

15. He shall be great. Cp. vii. 24–30; Mt. xi. 11.——**No wine nor strong drink**—i.e. he is to be a Nazarite not only for a time, but for life, like Samuel. The Nazarites were persons consecrated to God by a special vow: three are mentioned in Scripture—Samson, Samuel, and St. John the Baptist.——**Filled with the Holy Ghost**—a phrase peculiarly frequent in Lk. Mt. has the expression "Holy Ghost" five times: Mk. and Jn., four each: but Lk. has it fifty-three times, of which twelve are in his Gospel.

16. He shall convert many. The mission of St. John is two-fold: (*a*) to bring about a great religious revival, (*b*) to prepare the way of the Lord—to "go before him" (v. 17).

17. In the spirit and power of Elias—i.e. there will be a close resemblance between the spirit and preaching of Elias and that of St. John (cp. Mt. xvii. 10–13).——**Turn the hearts of the fathers to the children.** This phrase is taken in many ways: (*a*) there will be a revival of parental affection, (*b*) that the change for the better in the lives of the Jews would bring joy to the hearts of their fathers, Abraham, Isaac, Jacob and others, who were grieved at the sins of their descendants.

18. Whereby shall I know this? There is gloom and doubt in every word of the question. We look in vain for the least joy

the Angel: Whereby shall I know this? for I am an old man; and my wife is advanced in years. And the Angel 19
answering said to him, I am Gabriel who stand before God; and am sent to speak to thee, and to bring thee these good tidings. And behold thou shalt be dumb, 20
and shalt not be able to speak until the day wherein these things shall come to pass: because thou hast not believed my words, which shall be fulfilled in their time. And the people was waiting for Zachary; and they 21
wondered that he tarried so long in the temple. And 22
when he came out he could not speak to them, and they understood that he had seen a vision in the temple. And he made signs to them, and remained dumb.

And it came to pass, after the days of his office were 23

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or gratitude for the announcement made to him.——**For I am an old man**—as though St. Gabriel did not know this already. Cp. Gen. xvii. 17: "So Abraham fell upon his face, and laughed, and said in his heart: Shall a child be born unto him that is a hundred years old?"

19. I am Gabriel. The Angel answers the "I am" of Zachary with another "I am." Gabriel means "the Power of God," and he is specially the Angel of the Incarnation, for he was sent on three occasions to announce this step of Divine condescension.——**Who stand before God.** Cp. "I am Raphael, one of the seven who stand before the Lord" (Tobias xii. 15). ——**Am sent to speak to thee**. There is a marked tone of severity in the words of St. Gabriel to the end of verse 20. "Whether you believe my words or not, they will be fulfilled in their time."

20. Thou shalt be dumb—"Thou shalt be being dumb."——**Thou shalt not be able**—"Thou shalt be not being able"; both phrases emphasise the *duration* of the silence.

21. Wondered that he tarried—"Wondered while he tarried." It was unusual for priests to stay long in the Holy Place: they feared by tarrying in so sacred a place that they might incur God's displeasure.

22. He could not speak. He ought to have pronounced the blessing over them: "The Lord bless thee and keep thee: the Lord show his face to thee, and have mercy on thee: the Lord turn his countenance to thee, and give thee peace." (Numbers vi. 24, 26).——**They understood**—"They saw clearly."——**He made signs**—"He continued making signs."

23. After the days of his office—i.e. after the week had elapsed during which the course of Abia was on duty in the Temple.——**To his own house.**—Probably at Hebron.

24 accomplished, he departed to his own house. And after
those days, Elizabeth his wife conceived; and hid
25 herself five months, saying: Thus hath the Lord dealt
with me in the days wherein he hath had regard to take
away my reproach among men.
26 And in the sixth month the Angel Gabriel was sent
27 from God into a city of Galilee, called Nazareth. To a
virgin espoused to a man whose name was Joseph, of the
28 house of David; and the virgin's name was Mary. And
the Angel being come in, said unto her: Hail, full of
grace, the Lord is with thee: Blessed art thou among
29 women. Who having heard, was troubled at his saying,

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24. Hid herself—"Hid herself completely."

25. Hath had regard—"Hath looked upon me." The Greek verb implies compassion and condescension.——**My reproach.** To have no children was keenly felt by all Jewish women, for all hoped to be the mother of the Messias. Cp. Gen. xxx. 23: "The Lord also remembering Rachel, heard her and she conceived and bore a son, saying: God hath taken away my reproach."

26. In the sixth month—i.e. after St. Gabriel's visit to Zachary. ——**Called Nazareth.** The wording implies that Lk. is writing for those unfamiliar with the geography of Palestine. Nazareth is never mentioned in O.T., but it was probably not a new town in the time of our Lord. "The site is an attractive one, in a basin among the southern ridges of Lebanon. The sheltered valley is very fruitful, and abounds with flowers. From the hill beyond the town, the view over Lebanon, Hermon, Carmel, Tabor and the Mediterranean is very celebrated. The modern town is called *En Nazirah*, and is shunned by Jews. Its population of 5000 is mainly Christian."

27. To a virgin. Cp. Is. vii. 14: "The Lord himself shall give you a sign: Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel."——**Espoused**—"married." There was commonly an interval of one year between betrothal and marriage, during which the bride lived with her friends.——**Of the house of David.** This phrase goes both with Joseph and with Mary.

28. Full of grace. In speaking to Zachary, St. Gabriel called him by his own name: not so here. He addresses our Lady by the title which, as far as human language is capable, states her unique privilege, and points out the position she was to hold, the work to which she was called. The word occurs again only in Eph. i. 6.

29. Who having heard—"when she had seen."——**Was troubled.** The Greek verb is a very strong one, and occurs only here in N.T. It means that our Lady was "sore perplexed." ——**And thought**—"and reasoned within herself." She thought of various reasons for such an address, and sought to adjust them.

and thought with herself what manner of salutation this should be. And the Angel said to her: Fear not, Mary, for thou hast found grace with God. Behold thou shalt 30
conceive in thy womb, and shalt bring forth a son; and 31
thou shalt call his name Jesus. He shall be great, and 32
shall be called the Son of the most High, and the Lord God shall give unto him the throne of David his father: and he shall reign in the house of Jacob for ever. And 33
of his kingdom there shall be no end. And Mary said to 34
the Angel: How shall this be done, because I know not man? And the Angel answering said to her: The Holy 35
Ghost shall come upon thee, and the power of the most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold thy cousin Elizabeth, she also hath con- 36
ceived a son in old age; and this is the sixth month with her that is called barren; because no word shall be 37
impossible with God. And Mary said: Behold the 38
handmaid of the Lord, be it done to me according to thy word. And the Angel departed from her.

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30. For thou. The pronoun is very emphatic: "thou hast found grace in a way and in a measure that no other creature of God has done."

31. Thou shalt call. This is a command, not a prophecy.

32. Shall be called—"shall be recognised as." Notice the magnificence of the promises contained in this announcement of St. Gabriel (cp. Phil. ii. 9–11; Apoc. xxii. 16).

34. How shall this be done? Our Lady had consecrated her virginity to God, and feared lest the Divine Maternity might involve the sacrifice of this gift. Zachary doubted the *fact* of the Angel's announcement: our Lady merely enquires, with all reverence, as to the *means* by which the announcement of St. Gabriel was to be brought about.

35. And the Angel answering. Note the prompt and complete way in which St. Gabriel lays at rest our Lady's anxiety.——**The Holy**—"the holy thing" (cp. Heb. vii. 26).——**The Son of God**—a recognised title of the Messiah. Our Lord ever called himself "the Son of man."

36. And behold. This phrase occurs repeatedly in this Gospel. ——**Thy cousin**—"thy kinswoman." The actual relation is not known.

37. Cp. Mt. xix. 26.

38. The handmaid—"the bondmaid." Cp. 1 Kings, iii. 18: "It is the Lord; let him do what is good in his sight."

39 And Mary rising up in those days, went into the hill
40 country with haste into a city of Juda. And she entered
41 into the house of Zachary, and saluted Elizabeth. And
it came to pass, that when Elizabeth heard the salutation
of Mary, the infant leaped in her womb. And Elizabeth
42 was filled with the Holy Ghost: and she cried out with
a loud voice and said: Blessed art thou among women,
43 and blessed is the fruit of thy womb. And whence is
this to me, that the mother of my Lord should come to
44 me? For behold as soon as the voice of thy salutation
sounded in my ears, the infant in my womb leaped for
45 joy. And blessed art thou that hast believed, because
those things shall be accomplished that were spoken to
46 thee by the Lord. And Mary said:

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39. Rising up. A favourite word with Lk., who uses it sixty times against twenty-two in the rest of N.T. It is specially common of preparation for a journey.——**In those days.** Another favourite expression of Lk.; it is not found in Jn., and only four times in Mt., and four times in Mk.——**The hill country.** "The province of Juda was nearly all hilly in character, but the name 'hill country' was commonly applied to a certain portion of it due south of Jerusalem, and extending to Hebron and beyond." ——**Into a city of Juda.** This may have been Hebron, a city of the priests. But perhaps it is a mistake for Juttah, a city close to Hebron, which also was assigned to the priests, as we are told in the Book of Josue (xxi. 9, 16).

42. And she cried out with a loud voice. Lk. is noted for the frequency with which he records strong expressions of emotion. ——**Blessed art thou among women.** A Hebraistic phrase for "thou art among women the one most blessed."

43. The mother of my Lord. Notice how the strong faith and devotion of St. Elizabeth stand out in this phrase. She welcomes her unborn Saviour and his mother, and declares with St. Paul, that "he loved *her*, and delivered himself for *her*."

44. For behold. A phrase peculiar to Lk., except for one passage in St. Paul (2 Cor. vii. 11).

45. That hast believed. Not like Zachary who doubted, and was still dumb (cp. Jn. xx. 29).

46. Mary said. There is a note of calm in the words as contrasted with St. Elizabeth's "cry with a loud voice." The *Magnificat*, which is sung at Vespers on every day of the year without exception, is full of Old-Testament language and imagery, and should be compared with the Canticle of Anna, the mother of Samuel in 1 Kings ii. 1–10.——**Doth magnify.** The verb is commonly used in the derived sense of "to praise," "to extol." Cp. Acts v. 13.

My soul doth magnify the Lord: and my spirit hath 47
rejoiced in God my Saviour. Because he hath regarded 48
the humility of his handmaid; for behold from hence-
forth all generations shall call me blessed. Because he 49
that is mighty hath done great things to me: and holy
is his name. And his mercy is from generation unto 50
generations, to them that fear him. He hath shewed 51
might in his arm: he hath scattered the proud in the
conceit of their heart. He hath put down the mighty 52
from their seat, and hath exalted the humble. He hath 53
filled the hungry with good things: and the rich he
hath sent empty away. He hath received Israel his 54
servant, being mindful of his mercy. As he spoke to our 55
fathers, to Abraham, and to his seed for ever. And 56

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47. My spirit. This expression may be taken as meaning the same as "my soul" in the previous verse. Our Lady means that with her whole being she recognises God as the source of all goodness, and praises him as such (cp. 1 Thess. v. 23).——**My Saviour.** She welcomes her unborn child to the earth in the fullness of his office and redeeming work. Her song is "the most magnificent cry of joy that ever issued from the human mind and heart" (cp. Tit. iii. 4).

48. He hath regarded. A large number of verbs in the song of our Lady are in a *past* tense, but its force is to express that which usually happens. The verbs thus tell us that "with God there is no change or shadow of an alteration," that what he has done in the past, that also will he do in the future.——**The humility**—"the lowliness," "the low estate."——**All generations.** Cp. Genesis xxx. 13: "And Lia said: This is for my happiness, for all women shall call me blessed." How far greater is our Lady's announcement!

50. The verse is practically a repetition of Ps. cii. 17: "But the mercy of the Lord is from eternity and unto eternity, upon them that fear him" (cp. Apoc. xv. 4).

52. The humble—"the oppressed."

53. With good things. Both temporal and spiritual blessings (cp. Mt. v. 6).

54. He hath received—lit. "hath taken by the hand," as in friendship and mercy.——**Being mindful**—i.e. so as to show them that he was mindful of his mercy, and had not forgotten his gracious promises.

55. As he spoke. This verse explains in detail the extent of God's mercy: it dates back even to Abraham.——**For ever.** The Greek means "unto the age," i.e. unto the time of our Lord—"the fulness of time," as St. Paul calls it.

56. About three months—i.e. until the birth of St. John the Baptist.

Mary abode with her about three months: and she returned to her own house.

57 Now Elizabeth's full time of being delivered was come,
58 and she brought forth a son. And her neighbours and kinsfolks heard that the Lord had shewed his great mercy towards her, and they congratulated with her.
59 And it came to pass, that on the eighth day they came to circumcise the child, and they called him by his
60 father's name Zachary. And his mother answering
61 said: Not so, but he shall be called John. And they said to her: There is none of thy kindred that is called
62 by this name. And they made signs to his father, how
63 he would have him called. And demanding a writing-table, he wrote, saying: John is his name. And they
64 all wondered. And immediately his mouth was opened,
65 and his tongue loosed, and he spoke blessing God. And fear came upon all their neighbours; and all these things were noised abroad over all the hill country of

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58. Kinsfolks. The Greek word here is the same as the one translated "cousin" in v. 36.——**Had shewed his great mercy**—"Had showed his mercy in a conspicuous way."

59. On the eighth day—i.e. according to the ordinance of Gen. xvii. 12 (cf. Phil. iii. 5).——**To circumcise**. Circumcision might be performed anywhere, by any Jew, even by a woman. Probably our Lord was circumcised by his Blessed Mother.——**They called him**—"they kept calling him"; they took it for granted that the child would be given its father's name, as was commonly done among the Jews.

60. Not so—"certainly not."

61. And they said to her. But St. Elizabeth made no reply: she did not dispute the matter with them.

62. They made signs—from which some have supposed that Zachary was deaf as well as dumb. The Greek word for "dumb," as well as the Hebrew, often bears this double meaning.

63. A writing-table. A tablet covered with wax or sand, on which he would write with a sharp point.——**John is his name**—not "shall be" his name. It was fixed long ago, and cannot be changed.

64. He spoke—"he began to speak."

65. And fear came upon all. "A writer of fiction would have been more likely to dwell upon the joy which the wonderful birth of the future Prophet produced; all the more so as such joy had been predicted" (v. 14). Note that the word "all" occurs four times in vv. 65 and 66.

Judea: and all they that heard them laid them up in 66
their heart, saying: What an one, think ye, shall this
child be? For the hand of the Lord was with him. And 67
Zachary his father was filled with the Holy Ghost: and
he prophesied, saying: Blessed be the Lord God of 68
Israel: because he hath visited and wrought the
redemption of his people: and hath raised up an horn 69
of salvation to us, in the house of David his servant.
As he spoke by the mouth of his holy prophets, who are 70
from the beginning. Salvation from our enemies, and 71
from the hand of all that hate us. To perform mercy 72
to our fathers; and to remember his holy testament.
The oath which he swore to Abraham our father, that he 73

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66. For the hand of the Lord. These are the words of St. Luke, commenting on the event. The expression "the hand of the Lord" is peculiar to Lk. in N.T.

67. And he prophesied—i.e. he spoke under the influence of the Holy Ghost. It does not necessarily mean that he predicted future events. The *Benedictus* is said in the office of Lauds on every day of the year, without exception. Even as the *Magnificat* is full of the language of the Psalms, so is the Canticle of Zachary full of that of the Prophets. Throughout it is the song of a priest, as the *Magnificat* may be called the song of a queen.

68. Blessed be the Lord God of Israel. Quoted *verbatim* from Ps. xl. 14; Ps. lxxi. 18, and Ps. cv. 48.——**Blessed**—"right blessed."——**Visited**—"looked upon," with mercy and favour (cp. Tit. ii. 14).

69. Hath raised up. The Greek verb implies a work of great magnitude or difficulty.——**A horn of salvation.** The metaphor of the "horn" is common in O.T., and is derived from the horns of animals, especially bulls or wild oxen, and therefore stands for strength. "A horn of salvation" therefore means "a strong salvation"—one against which the gates of hell shall not prevail, but which will secure its benefits to men of goodwill.

70. From the beginning—i.e. from the olden times, not necessarily from the days of Adam (cp. Heb. i. 1, and 2 Pet. i. 21).

71. Salvation from our enemies. Verse 70 is a mere parenthesis, and these words are a continuation of v. 69, and develop the idea of "salvation" contained in it.——**From our enemies**—i.e. especially the Gentiles.

72. His holy testament—i.e. "to be a God to thee, and to thy seed after thee" (Gen. xvii. 7); (cp. Heb. vii. 17).

73. The oath. This is recorded in Gen. xxii. 16–18, immediately after Abraham's sacrifice of Isaac. "By my own self have I sworn, saith the Lord, because thou hast done this thing,

74 would grant to us, that we being delivered from the hand
75 of our enemies, we may serve him without fear, in
76 holiness and justice before him, all our days. And thou
child, shalt be called the prophet of the highest: for
thou shalt go before the face of the Lord to prepare his
77 ways. To give knowledge of salvation to his people,
78 unto the remission of their sins. Through the bowels of
the mercy of our God, in which the Orient, from on high,
79 hath visited us. To enlighten them that sit in darkness,
and in the shadow of death: to direct our feet into the
way of peace.
80 And the child grew, and was strengthened in spirit:
and was in the deserts until the day of his manifestation
to Israel.

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and hast not spared thy only begotten son for my sake. I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea shore: thy seed shall possess the gates of their enemies. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice."

74. Of our enemies. Both temporal and spiritual.

76. And thou, child—"Yea, and thou, little child." Zachary does not say "*my* little child." The personal relation is lost sight of in the greatness of the child's office. The Greek for "little child" is a term of endearment.——**Shalt be called**—"shalt be acknowledged as being."

77. Unto the remission of their sins. Cp. Acts v. 31. This is the first mention of remission of sins in the Gospels.

78. Through the bowels of the mercy of our God—"because of the heart of mercy of our God." It is entirely due to the mercy of God that these great spiritual results are to be achieved. ——**The Orient from on high**—i.e. the Dawn of the Day of the Lord, by the appearance of our Lord, the Sun of Justice, who "arose with healing." Cp. Isaias ix. 2: "The people that walked in darkness have seen a great light: to them that dwelt in the region of the shadow of death, light is risen" (cp. Jn. i. 4, 5).

79. The way of peace—i.e. the way that leads to peace. The figure is taken from eastern travellers, who being overtaken by night know not what to do, and wait patiently for the morning light that they may know which way to go.

80. In the deserts—i.e. in the wilderness by the eastern shores of the Dead Sea and in the lonely country south of Jericho. The use of the plural shows that St. John had no fixed abode, but moved about from place to place.——**The day of his manifestation**—i.e. the day on which he began to preach, saying: "Do penance, for the kingdom of heaven is at hand" (Mt. iii. 1).

CHAPTER II

THE BIRTH OF OUR LORD AT BETHLEHEM—THE CIRCUMCISION—THE PRESENTATION IN THE TEMPLE—THE FINDING IN THE TEMPLE AFTER THE THREE DAYS' LOSS

AND it came to pass that in those days there went out **1**
a decree from Cæsar Augustus; that the whole world
should be enrolled. This enrolling was first made by **2**
Cyrinus the governor of Syria. And all went to be **3**
enrolled, every one into his own city. And Joseph also **4**
went up from Galilee out of the city of Nazareth into
Judea, to the city of David, which is called Bethlehem:
because he was of the house and family of David. To be **5**

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1. Cæsar Augustus, the grand-nephew of Julius Cæsar, and first Emperor of Rome. He reigned for forty-three years (B.C. 29—A.D. 14), and our Lord was born in the twenty-fifth year of his reign. He had at this time so settled affairs that there was peace over all the world, and at this juncture the Prince of Peace was born.——**The whole world**—"the whole inhabited world"—i.e. the Roman Empire. The object of this enrolment was the increase of taxation.

2. This enrolling was first made—"this took place as a *first* enrolment." The object of the remark is to distinguish this census from the one undertaken later on by Cyrinus, when he was governor of Syria. Cyrinus was appointed governor of Syria in A.D. 6, i.e. ten years after our Lord's birth, and then made a second enrolment, which is alluded to in Acts v. 37.

3. All—i.e. all those in Palestine, who did not reside at the seat of their family.——**Into his own city**—i.e. the city whence the head of his family sprung, not the city of his birth or residence. Bethlehem was the city of David, and so our Lady and St. Joseph had to go there. The Roman method of enrolment was to enrol each person at his own place of residence, but the method here described was a concession to Jewish prejudices.

4. Bethlehem—one of the most ancient towns in Palestine. It is situated about six miles south of Jerusalem. The name means "House of Bread." Our Lord is never recorded to have again visited Bethlehem.

5. To be enrolled—"to get himself enrolled." The words "with Mary" should be taken with "went up" in verse 4, not with "to be enrolled." In a Roman census, women paid the poll-tax, but were not obliged to come in person.——**Who was with child**—"because she was with child."

enrolled with Mary his espoused wife, who was with
6 child. And it came to pass, that when they were there,
her days were accomplished, that she should be delivered.
7 And she brought forth her first-born son, and wrapped
him up in swaddling clothes, and laid him in a manger:
because there was no room for them in the inn.
8 And there were in the same country shepherds watch-
9 ing and keeping the night-watches over their flock. And
behold an angel of the Lord stood by them, and the
brightness of God shone round them, and they feared
10 with a great fear. And the angel said to them: Fear
not; for behold I bring you good tidings of great joy,
11 that shall be to all the people: for this day is born to
you a Saviour, who is Christ the Lord, in the city of
12 David. And this shall be a sign unto you. You shall
find the infant wrapped in swaddling clothes, and laid in

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6. Notice the extraordinary simplicity of the narrative in this verse and the next. The greatest miracle of the world is being recorded; the event which all have desired for centuries is being placed on record. Yet one has to read the verses over more than once to feel sure that such is the case.

7. In the inn, probably only an enclosed space, with open recesses round the walls, the use of which was free, or subject only to a small charge for food and water.

8. In the same country—i.e. near Bethlehem, where Jacob had tended his flocks, and where David had guarded his father's sheep. To this day in many parts of Palestine shepherds are out with their sheep all night.——**Watching**—"dwelling in the fields."——**Keeping the night-watches.** The plural refers to their watching by turns.

9. Stood—"came upon them," suddenly.

10. I bring you good tidings. The Greek word is the one from which the English "evangelise" is derived. It is frequent in Lk. and in St. Paul, but elsewhere is rare.——**That shall be to all the people**—"which shall have the special character of being to all the people."

11. A Saviour. Here first in N.T. is the word "Saviour" used of our Lord. It occurs once in Jn. (iv. 42), but not at all in Mt. and Mk. It occurs forty-four times in all in Lk. and St. Paul. To our Lady it would convey a "declaration that the Saviour now born was in truth a Divine Person."

12. A sign—"the sign,"—i.e. that what is announced is true. ——**The infant**—"the babe."

a manger. And suddenly there was with the angel a 13
multitude of the heavenly army, praising God, and
saying: Glory to God in the highest: and on earth 14
peace to men of good-will. And it came to pass, after 15
the angels departed from them into heaven, the
shepherds said one to another; Let us go over to
Bethlehem, and let us see this word that is come to pass,
which the Lord hath shewed to us. And they came with 16
haste: and they found Mary and Joseph, and the
infant lying in the manger. And seeing, they under- 17
stood of the word that had been spoken to them con-
cerning this child. And all that heard wondered: and 18
at those things that were told them by the shepherds.
But Mary kept all these words, pondering them in her 19
heart. And the shepherds returned, glorifying and 20
praising God, for all the things they had heard, and
seen, as it was told unto them.

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13. A multitude. "Ten thousand times ten thousand stand before him" (Dan. vii. 10). Cp. Apoc. v. 11, 12.

14. This hymn consists of two parts, and the three points of the one correspond exactly with the three points of the other: *glory* balances *peace; in the highest* balances *on earth; to God* balances *to men.*——**In the highest.** The words are capable of various meanings: (1) in the highest strains, i.e. in the best manner possible; (2) among the highest, i.e. among the Angels; (3) in the highest heavens.

15. And it came to pass. Already for the third time in this chapter.——**Said one to another**—"said repeatedly," or "said urgently."——**Let us go over**—"let us most certainly go over."——**This word**—i.e. this event.

16. They found. The Greek verb implies that they found after diligent search.

17. They understood—"they made known." The shepherds were the first preachers of the Incarnation.

19. But Mary. The shepherds are excited and eager, full of wonder and of fear, but our Lady is calm and collected. This contrast is strikingly brought out in the tenses of the Greek verbs here used: "All that heard, wondered . . . but Mary kept!"——**Pondering.** The Greek verb is peculiar to Lk., and means "casting together," comparing what had taken place with what had been foretold by the Prophets and by St. Gabriel.

21. After eight days—i.e. on the eighth day.——**Should be circumcised.** As our Lord was sent "in the likeness of sinful flesh," and "it behoved him in all things to be made like unto his brethren," he underwent circumcision: being "born under

21 And after eight days were accomplished that the child should be circumcised; his name was called Jesus, which was called by the angel, before he was conceived in the womb.

22 And after the days of her purification according to the law of Moses were accomplished, they carried him to
23 Jerusalem, to present him to the Lord. As it is written in the law of the Lord: Every male opening the womb
24 shall be called holy to the Lord. And to offer a sacrifice

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the Law," he fulfilled it as a loyal son of Abraham. It was one of those things which became him, in order "to fulfil all justice." Notice the marked contrast to the circumcision of St. John. Here there is no family gathering of rejoicing kinsfolk and neighbours: Our Lady and St. Joseph are strangers in a town far from home.——**His name was called**—"and then his name was called."

22. Of her purification—"of their purification," i.e. of the mother and of the Child.——**According to the law of Moses.** These words most go with what preceded, for the Law did not require them to bring him to Jerusalem. According to the Law (Levit. xii. 1–8), the mother of a male child was unclean for seven days, and then remained at home for a further thirty-three days, and could not "enter into the sanctuary, until the days of her purification were fulfilled." Then she had to bring to the door of the tabernacle a lamb of a year old for a holocaust, and a young pigeon or a turtle for sin, and deliver them to the priest, "who shall offer them before the Lord, and shall pray for her. And if her hand find not sufficiency, and she is not able to offer a lamb, she shall take two turtles or two young pigeons, one for a holocaust, and another for sin, and the priest shall pray for her, and so she shall be cleansed."——**They carried him to Jerusalem**—"up to Jerusalem," as to the capital, for Bethlehem stood higher than Jerusalem.——**To present him to the Lord.** The Greek word means "to cause him to pass over to the Lord," and emphasises the fact that the first-born male child belonged to God, and had to be redeemed from service in the sanctuary by the payment of five shekels, or about fifteen shillings of our money.

23. As it is written. In Exod. xiii. 2, 13: "Sanctify unto me every first-born among the children of Israel, as well of men as of beasts: for they are all mine. And every first-born of men thou shalt redeem with a price."

24. To offer a sacrifice—i.e. our Lady's own offering for her Purification: it has nothing to do with the ransom of her Child.——**Turtle-doves or two young pigeons.** The offering of the poor. The turtle-dove is a migrant, and can only be obtained from spring to autumn; and it was hopeless to entrap an *old* pigeon, while young ones could always be obtained. This visit to the Temple must have preceded the visit of the three Magi.

according as it is written in the law of the Lord, a pair of turtle doves, or two young pigeons. And behold 25
there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was in him. And he had 26
received an answer from the Holy Ghost, that he should not see death before he had seen the Christ of the Lord. And he came by the Spirit into the temple. And his 27
parents brought in the child Jesus, to do for him according to the custom of the law. He also took him into his 28
arms, and blessed God, and said: Now thou dost 29
dismiss thy servant, O Lord, according to thy word in peace: Because mine eyes have seen thy salvation, 30
which thou hast prepared before the face of all peoples: 31

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25. Simeon. The name was a common one, and St. Luke introduces him quite as an unknown person. He is said by some to be the son of Hillel and father of Gamaliel, the teacher of St. Paul.—**Just**—"cautious," or "prudent." The Greek word is used only by Lk.——**The consolation of Israel**—i.e. the coming of the Messias. Cp. Isaias xl. 1, 2: "Be comforted, be comforted, my people; speak ye to the hearts of Jerusalem, for her evil is come to an end, her iniquity is forgiven: she hath received of the hand of the Lord double for all her sins." Cp. Mk. xv. 43.

26. Not see death. To see death, or to taste of death, was a common way among the Hebrews of expressing death itself.——**The Christ of the Lord**—i.e. the anointed of the Lord. Cp. "The Christ of God" (ix. 20).

27. Into the Temple—i.e. into the Court of the Women.

28. He also took—i.e. as well as our Lady.

29. This is the third Canticle for which we are indebted to St. Luke. It is recited daily at the Office of Compline, without exception. "In its suppressed rapture and vivid intensity it equals the most beautiful of the Psalms. Simeon represents himself as a watchman released from duty." Cp. Tobias iii. 6: "And now, O Lord, command my spirit to be received in peace, for it is better for me to die than to live."——**Now**—emphatic by position.——**Dismiss—servant—Lord.** All these words fit into the figure of setting free a slave.——**In peace**—emphatic by its position at the end of the sentence.

30. My eyes—"the eyes of me," with Hebraistic fullness of expression. His hand had also touched our Lord, but he dwells on the sight rather than on the handling, for that had been promised.

31. All peoples—with emphasis on the "all."

32 a light to the revelation of the Gentiles, and the glory of
33 thy people Israel. And his father and mother were
standing wondering at those things, which were spoken
34 concerning him. And Simeon blessed them, and said to
Mary his mother: Behold this child is set for the fall
and for the resurrection of many in Israel, and for a sign
35 which shall be contradicted: and thy own soul a sword
shall pierce, that out of many hearts thoughts may be
revealed.
36 And there was one Anna, a prophetess, the daughter
of Phanuel, of the tribe of Aser; she was far advanced
in years, and had lived with her husband seven years
37 from her virginity. And she was a widow until four-
score and four years; who departed not from the
temple, by fastings and prayers serving night and day.
38 Now she at the same hour coming in, confessed to the

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32. To the revelation of the gentiles. These words may be taken in various ways: (*a*) a revelation that shall belong to the gentiles, (*b*) a revelation that shall show the value of the gentiles in the eyes of God, for "with God there is no distinction of persons."

34. Is set—"is appointed."——**For the fall.** Cp. Isaias viii. 14: "And he shall be a sanctification to you: but for a stone of stumbling, and for a rock of offence to the two houses of Israel, for a snare and a ruin to the inhabitants of Jerusalem" (cp. 1 Pet. ii. 7; 1 Cor. i. 23).——**For a sign which shall be contradicted**—a sign which is ever spoken against (cp. Acts xxviii. 22; Heb. ii. 10 and xii. 3).

35. And thy own soul. There is no need to make these words a parenthesis, as is commonly done. The sorrows of our Lady flow directly from the opposition of men to her Divine Son.——**A sword**—"a great sword."——**That out of many hearts.** These words express the result of every word spoken by Simeon to our Lady, not merely of the last portion of them.

36. Of the tribe of Aser. This was one of the "lost ten tribes" carried into captivity by the Assyrians, in the ninth year of the reign of King Osee (4 Kings xvii. 6). They dwelt in the northern part of the land of Canaan.

37. A widow until fourscore and four years. If she married at fifteen, and had lived with her husband seven years, this would give her sixty-two years of widowhood. That in spite of her early widowhood she had never married again, was held to be very honourable to her.

38. And spoke of him—"was habitually speaking of him," not merely then, but on future occasions also. Notice how

Lord; and spoke of him to all that looked for the redemption of Israel.

39 And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth.

40 And the child grew, and waxed strong, full of wisdom; and the grace of God was in him. 41 And his parents went every year to Jerusalem at the solemn day of the pasch. 42 And when he was twelve years old, they going up into Jerusalem according to the custom of the feast, 43 and having fulfilled the days, when they returned, the child Jesus remained in Jerusalem; and his parents knew it not. 44 And thinking that he was

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differently the meeting with our Lord affects Anna and Simeon. To Simeon it gives rise to a desire for death, while to Anna it seems to give new life and vigour, and to afford fresh energy and scope in her work for souls.——**Looked for the redemption.** Cp. 1 Cor. i. 7; Heb. ix. 28; Tit. ii. 13.

39. Performed—"brought to a close."

40. This verse contains all that we know of the life of our Lord for the next eleven years. St. Luke says nothing of the visit of the Magi, of the Massacre of the Innocents, or of the Flight into Egypt. We know that the law compelled every man to have some trade (e.g. St. Paul was a tent-maker). Thus our Lord was brought up as a poor man, without going through the form of learning beyond what our Lady and St. Joseph were bound to teach him (cp. Jn. i. 14).

41. Every year. This expression occurs only here in N.T. At the feasts of the Passover, Pentecost, and Tabernacles, every male had to go up to Jerusalem. Since the Dispersion, however, this law could not be kept; yet most Palestinian Jews endeavoured to go up at least once a year. Jewish boys came under the Law at the age of twelve. Women were not bound to go, but to do so was considered praiseworthy, and the Passover was the Feast selected for the purpose.

43. Fulfilled the days—i.e. the prescribed seven days, or the more customary two days, for many pilgrims returned after the chief sacrifices were over.——**The child**—"the boy." We have "the babe" in verse 16, "the child" in verse 40, and now "the boy."

44. In the company—"in the caravan." It was the custom for the inhabitants of a village, or of several neighbouring villages, to form themselves into a company, and so to travel together. On the road they would recite or sing the Gradual Psalms (Ps. cxix.—cxxxiii.). Some say that the men travelled together, apart from the women, and that it was in this way that the mistake about our Lord occurred.——**Sought him.** The Greek verb implies a prolonged and anxious search.

in the company, they came a day's journey, and sought
45 him among their kinsfolk and acquaintance. And not
finding him, they returned into Jerusalem, seeking him.
46 And it came to pass, that after three days they found
him in the temple sitting in the midst of the doctors,
47 hearing them and asking them questions. And all that
heard him were astonished at his wisdom and his
48 answers. And seeing him, they wondered. And his
mother said to him: Son, why hast thou done so to us?
behold thy father and I have sought thee sorrowing.
49 And he said to them: How is it that you sought me?
did you not know that I must be about my father's
50 business? And they understood not the word, that he
spoke unto them.
51 And he went down with them, and came to Nazareth:
and was subject to them. And his mother kept all these
52 words in her heart. And Jesus advanced in wisdom and
age, and grace with God and men.

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46. After three days—i.e. one day of the return journey from Jerusalem to Nazareth, one day retracing their steps to Jerusalem, and on the third day the finding.——**In the temple**—i.e. on one of the terraces where members of the Sanhedrin commonly gave instruction.——**Sitting**—as a learner, not as a teacher.

47. At his wisdom—" at his intelligence."

48. They wondered—" they were thoroughly perplexed."——**Have sought**—" are seeking": the anguish of the search has not yet ceased.——**Sorrowing**—" in great anguish of mind."

49. How is it that you sought me? These are the first recorded words of our Lord, and never did he speak a sentence more full of mystery.——**About my Father's business.** Another reading gives " in my Father's house."

51. And was subject to them—" was being subject to them," denoting the long, unbroken continuance of our Lord's obedience. This is the last mention of St. Joseph, and comprises all we know of the next seventeen years of our Lord's life.——**His mother kept.** The Greek verb implies very careful keeping, a treasuring.

52. And Jesus—not " the child Jesus " now any longer. In this chapter our Lord's growth is most carefully marked: the babe, the child, the boy, the man.——**Advanced.** The Greek verb is interesting and peculiar. It occurs only here in the Gospels, and contains the metaphor of pioneers cutting down trees in advance of them to make a way, or, as some prefer, of lengthening out metal by hammering. " Advanced " means

CHAPTER III

THE PREACHING OF ST. JOHN BAPTIST—THE BAPTISM OF OUR LORD

Now in the fifteenth year of the reign of Tiberius Cæsar, **1** Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea, and the country of Trachonitis, and Lysanias

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that our Lord's wisdom manifested itself more and more to those among whom he lived. His divine knowledge was infinite, and his human knowledge was in itself perfect from the first. The increase or advance was merely a case of manifestation by degrees, as we might say that the sun gets warmer as the summer comes on; for it does not get intrinsically warmer, but only warmer so far as its effect on us is concerned.——**Age**—"stature."——**Grace**—"favour."

1. "It was the glory of St. John the Baptist to have revived the function of the Prophet. It is not easy for us to realise what this meant. From Samuel to Malachias, a period of 600 years, the Jews had scarcely ever been without a living oracle of God, but now for nearly 400 years they had never heard the voice of a Prophet. It seemed as though God had deserted his chosen people. The breaking of this silence caused a thrill through the Jewish population all over the world, and St. Luke shows his appreciation of the magnitude of the crisis by this *sixfold* attempt to give it an exact date."——**In the fifteenth year** Tiberius was associated with Augustus as joint-ruler in A.D. 11 or 12; Augustus died in A.D. 14, and Tiberius then became sole Emperor. St. Luke reckons in the period from A.D. 11, and so we are now at A.D. 26, and St. John is about thirty years old.——**Pontius Pilate being governor**—better "procurator," or deputy governor, for he was dependent on the Roman proconsul of Syria, who lived at Antioch. He was procurator from A.D. 25–36, a cruel, unjust ruler, who at last was sent to Rome to give an account of his administration, and then was banished to Gaul, where he is said to have committed suicide.——**Herod**—i.e. Herod Antipas, son of Herod the Great. He was made tetrarch of Peraea and Galilee in B.C. 4, and ruled it till A.D. 36, so that almost the whole of our Lord's life falls within his reign.——**Tetrarch**—i.e. ruler of a fourth part.——**Philip**—another son of Herod the Great. He reigned from B.C. 4 to A.D. 33, and built Caesarea Philippi.——**Iturea** lay to the east of Galilee, on the

2 tetrarch of Abilina, under the high-priests Annas and Caiphas: the word of the Lord was made unto John
3 the son of Zachary, in the desert. And he came into all the country about the Jordan, preaching the baptism of
4 penance for the remission of sins; as it was written in the book of the sayings of Isaias the prophet: A voice of one crying in the wilderness: Prepare ye the way of
5 the Lord, make straight his paths. Every valley shall be filled; and every mountain and hill shall be brought low; and the crooked shall be made straight, and the

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skirts of the Lebanons, and was inhabited by nomad Arabs.——**Trachonitis** lay south of Iturea, and derives its name from the ragged character of the country. Its inhabitants were skilled archers, and very often banditti.——**Lysanias.** There is no other evidence outside Scripture of such a ruler, though from an inscription of the time of the association of Tiberius with Augustus we learn that then there was a "tetrarch Lysanias."——**Abilina,** a district north of Iturea, so called from Abila its chief town, on the northern slope of Mount Hermon.

2. Under the high-priests—"under the high-priest." Annas was high-priest from A.D. 7 to A.D. 14, when he was deposed. Caiphas was high-priest from A.D. 18 to A.D. 36. There could only be one high-priest, and the office was held for life, so that it is not easy to decide the actual situation. Probably the Jews still regarded Annas as really the high-priest, for he had been deposed by the Roman Procurator Valerius Gratus, and the Jews would not recognise his power so to act. Some suggest that he and Caiphas were high-priests *alternately*, for St. John (xi. 47) says that "Caiphas was the high-priest of that year" (the year of our Lord's Passion), while in Acts iv. 6, Annas is still distinctly called the high-priest.——**The word of the Lord.** This is the Old Testament formula for God speaking to a Prophet; it occurs nowhere else in the N.T.——**In the desert**—the sunken valley north of the Dead Sea, "the deepest and hottest chasm in the world."

3. He came into all the country. Lk. alone describes St. John as travelling from place to place. He omits all reference to his dress and food (Mt. iii. 4, and Mk. i. 6), and also to the stream of people who went out to him from Jerusalem and elsewhere (Jn. i. 15, 28).——**Preaching**—"heralding."——**The baptism of penance**—an outward sign of the inward change of mind and purpose of amendment. "To submit to this baptism was to acknowledge oneself a sinner, and to pledge oneself to lead a better life." Cp. Acts ii. 38.

4. The sayings of Isaias. The reference is to Isaias xl. 3, 4, 5.

rough places, plain : and all flesh shall see the salvation 6
of God.

He said therefore to the multitudes that went forth to 7
be baptized by him : Ye off-spring of vipers, who hath
shewed you to flee from the wrath to come ? Bring 8
forth therefore fruits worthy of penance, and do not
begin to say, We have Abraham for our father. For I
say unto you, that God is able of these stones to raise up
children to Abraham. For now the axe is laid to the 9
root of the trees. Every tree therefore that bringeth not
forth good fruit, shall be cut down, and cast into the fire.

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6. And all flesh—i.e. not only Jews but Gentiles also. Lk. alone among the Evangelists quotes these words, and they suit the general theme of his Gospel, viz. the universality of redemption. Cp. Is. xxv. 8 : "And a path and a way shall be there, and it shall be called the holy way : the unclean shall not pass over it : it shall be unto you a straight way, so that fools shall not enter therein."

7. He said—"he used to say." Lk. gives us a summary of the main themes of St. John's preaching.——**That went forth**—i.e. "from Jerusalem, and all Judea, and from all the country about Jordan" (Mt. iii. 5).——**Ye off-spring of vipers.** Our Lord uses the same phrase of the Jews in Mt. xxiii. 33. They point to another parentage than that of Abraham, of which they boasted so much. St. John's metaphors are all from the desert : vipers, stones, and barren trees.——**Shewed you**—"suggested to you."——**The wrath to come.** The Jews believed that the judgments of God, especially in connection with the coming of the Messiah, as threatened by the Prophets, were to be executed on the *heathen* only. St. John makes short work with this illusion. Cp. Apoc. vi. 16, 17.

8. Bring forth—"bring forth at once."——**Therefore**—i.e. if you desire to escape this wrath and welcome the Messias.——**Do not begin**—"do not even begin" to have such a thought in your mind. "All are not Israelites who are of Israel" (Rom. ix. 6). Cp. Gal. iii. 29, vi. 15.——**To say**—"to say within yourselves," or "to say among yourselves."——**We have Abraham for our father.** This was the perpetual boast of the Jews. Cp. Jn. viii. 33 : "We are the seed of Abraham, and we have never been slaves of any man."——**Stones . . . children.** There is a play upon two Hebrew words here between "stones" (=abanim) and "children" (=banim).

9. For now—"for already."——**Shall be cut down and cast.** Both verbs in the Greek are in the vivid present—"is being cut down and cast"—pointing to the need of immediate change of life.

10 And the people asked him, saying: What then shall
11 we do? And he answering, said to them: He that hath
two coats, let him give to him that hath none; and he
12 that hath meat, let him do in like manner. And the
publicans also came to be baptized, and said to him:
13 Master, what shall we do? But he said to them: Do
14 nothing more than that which is appointed you. And the
soldiers also asked him, saying: And what shall we do?
And he said to them: Do violence to no man, neither
calumniate any man: and be content with your pay.
15 And as the people was of opinion, all were thinking in

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10. This passage (vv. 10–14), describing St. John's different replies to different classes of people, is peculiar to Lk. The advice given is in all cases most simple and practical: "sanctify your lives in the world by doing your daily duties for God."——**Asked him**—"continually asked him."——**What then shall we do?**—"what then must we do?"

11. Said to them. He urges them to be charitable to their neighbours, and to exercise the corporal works of mercy. "Shut up alms in the heart of the poor, and it shall obtain help for thee against all evil" (Ecclus. xxix. 15). Cp. 2 Cor. viii. 13–15; Jas. ii. 15–17.

12. The publicans—those who *bought* or farmed the taxes, strictly. But the Greek word denotes invariably those who *collected* the taxes for the publicans. These were Jews who had undertaken the collection of taxes for higher (Roman) officials. They had to make a profit both for themselves and for their employers, and hence were noted for their exactions, and were universally detested.——**Master**—"Teacher."

13. Do nothing—"exact nothing."

14. The soldiers. These were probably Jewish, not Roman, soldiers, who accompanied the tax-collectors on their rounds, to protect them in case of need, and to enforce the payment of whatever was demanded.——**Do violence to**—"intimidate." The Greek verb is specially used of intimidating so as to extort money.——**Calumniate**—"do not curry favour by acting as informers"—i.e. by bringing false charges against the rich so as to ruin them, and profit by the confiscation of their goods.——**Your pay.** Not only the money paid to them, but also their daily allowance of food.

15. This verse is peculiar to Lk. Note the characteristic "all" in vv. 15 and 16. Lk. gives a far greater impression of the stir caused by St. John's preaching than either Mt. or Mk.——**Were thinking**—"were speculating."——**Perhaps he**—"perhaps he himself." The question had indeed been pointedly put to St. John by a deputation of priests and levites from Jerusalem. Cp. Jn. i. 19–27.

their hearts of John, that perhaps he might be the Christ: John answered, saying unto all: I indeed 16
baptize you with water; but there shall come one mightier than I, the latchet of whose shoes I am not worthy to loose; he shall baptize you with the Holy Ghost and with fire. Whose fan is in his hand, and he 17
will purge his floor; and will gather the wheat into his barn, but the chaff he will burn with unquenchable fire. And many other things exhorting did he preach to the 18
people.

But Herod the tetrarch, when he was reproved by 19
him for Herodias his brother's wife, and for all the evils which Herod had done, he added this also above all, and 20
shut up John in prison.

Now it came to pass, when all the people was baptized, 21
that Jesus also being baptized and praying, heaven was

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16. I indeed—"I indeed with water do baptise"—every word with emphasis.——**One mightier**—"one much more mighty"—such is the force of the comparative.——**With fire.** So too in Mt. but omitted by Mk. There is an allusion to the light of faith and heat of charity bestowed in Baptism, also to the cleansing fires of trials through which the followers of our Lord must pass. Cp. 1 Cor. xii. 13.

17. Note the astounding power and vigour of this verse: note also the number of times the words "he" and "his" occur. The figure of the threshing-floor occurs frequently in Scripture, and was quite familiar to the Jews. It denotes the world, and the world belongs to our Lord. There are to be no half-measures: we shall prove to be either good grain or chaff, and will be treated accordingly.——**Whose fan**—i.e. the winnowing-shovel, with which the corn was thrown up into the wind, so as to separate the wheat from the chaff.——**He will burn**—"he will thoroughly burn."

18. And many other things—"and many things and other things of a different kind" did he preach. Some of these are recorded by Jn. iii. 27–36.

19. But Herod—i.e. Herod Antipas. This did not happen now, but later on. Lk. puts the incident here so as to finish with St. John before passing on to the life of our Lord. Lk. alone tells that St. John rebuked Herod for his wicked life.

20. In prison—i.e. at Machaerus, near the north-eastern shore of the Dead Sea, where Herod had a castle. Some ruins of this may yet be seen, having been discovered in the year 1807.

21. And praying. Peculiar to Lk.

22 opened: and the Holy Ghost descended in a bodily shape as a dove upon him: and a voice came from heaven: Thou art my beloved Son, in thee I am well pleased.

23 And Jesus himself was beginning about the age of thirty years: being (as it was supposed) the son of
24 Joseph, who was of Heli, who was of Mathat, who was of Levi, who was of Melchi, who was of Janne, who was of
25 Joseph, who was of Mathathias, who was of Amos, who was of Nahum, who was of Hesli, who was of Nagge,
26 who was of Mahath, who was of Mathathias, who was of
27 Semei, who was of Joseph, who was of Juda, who was of Joanna, who was of Reza, who was of Zorobabel, who
28 was of Salathiel, who was of Neri, who was of Melchi, who was of Addi, who was of Cosan, who was of Helmadan,
29 who was of Her, who was of Jesus, who was of Eliezer, who was of Jorim, who was of Mathat, who was of Levi,
30 who was of Simeon, who was of Judas, who was of Joseph, who was of Jona, who was of Eliakim, who was
31 of Melea, who was of Menna, who was of Mathatha, who
32 was of Nathan, who was of David, who was of Jesse, who was of Obed, who was of Booz, who was of Salmon,
33 who was of Naason, who was of Aminadab, who was of Aram, who was of Esron, who was of Phares, who was of
34 Judas, who was of Jacob, who was of Isaac, who was of
35 Abraham, who was of Thare, who was of Nachor, who was of Sarug, who was of Ragau, who was of Phaleg, who
36 was of Heber, who was of Sale, who was of Cainan, who was of Arphaxad, who was of Sem, who was of Noe, who

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22. The Holy Ghost. Mt. has "the Spirit of God," Mk. has "the Spirit."——**In a bodily shape.** Peculiar to Lk.

23. Was beginning—i.e. his public ministry. The phrase implies that all the previous chapters have been merely introductory, and so now St. Luke proceeds to give us our Lord's genealogy before he dives into his history of the Three Years. The whole verse is peculiar to Lk. The genealogy of Lk. contains eleven groups of seven names, while that of Mt. is composed of three groups of fourteen names. Two names are included which are not found at all in the O.T., viz. Reza (v. 27) and Cainan (v. 36). Lk. traces the genealogy of our Lord upwards to Adam, while Mt. traces it downwards from Abraham.

was of Lameth, who was of Mathusale, who was of 37
Henoch, who was of Jared, who was of Malaleel, who was
of Cainan, who was of Henos, who was of Seth, who was 38
of Adam, who was of God.

CHAPTER IV

THE TEMPTATION OF OUR LORD—OUR LORD'S SERMON AT NAZARETH—MIRACLES WORKED AT CAPHARNAUM

And Jesus, being full of the Holy Ghost, returned from 1
the Jordan, and was led by the Spirit into the desert,
for the space of forty days; and was tempted by the 2
devil. And he ate nothing in those days, and when they
were ended he was hungry. And the devil said to him: 3
If thou be the Son of God, say to this stone that it be
made bread. And Jesus answered him: It is written: 4

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1. The Temptation of our Lord is also recorded by Mt. (iv. 1) and Mk. (i. 12), and all three accounts connect it closely with his Baptism. Lk. marks the connection specially closely by the words "full of the Holy Ghost."——**Was led**—"was continually led."——**Into the desert**—"in the desert"—i.e. during his sojourn and wanderings in the desert, he was under the influence of the Holy Ghost. Mk.'s expression is very strong: "the Spirit drove him." The desert, as tradition asserts, was in the neighbourhood of Jericho.

2. Was tempted—"was being continually tempted." The three recorded temptations are merely specimens, and seem to have come towards the close of the period. The number "forty" was connected in the Jewish mind with notions of retreat, revelation, and danger: e.g. Moses on Sinai, Elias at Horeb, the Israelites in the desert.

3. This stone. More graphic than "these stones" of Mt. This is the first temptation also in Mt.'s narrative. Mk. makes no mention of the actual temptations.

4. Jesus answered. The answers of our Lord to Satan in all three cases are taken from the Book of Deuteronomy (viii. 3; vi. 13; and vi. 16).——**It is written**—"it has been written." Our Lord makes no direct reply to Satan's suggestion. Satan suggested that the Son of God would surely be allowed to provide food for himself: our Lord replies that God can sustain not only his Son, but any creature, with or without food, and can make other things besides bread serve the purpose of food.

that man liveth not by bread alone, but by every word
5 of God. And the devil led him into a high mountain,
and shewed him all the kingdoms of the world in a
6 moment of time. And he said to him: To thee will I
give all this power, and the glory of them; for to me
7 they are delivered, and to whom I will, I give them. If
thou therefore wilt adore before me, all shall be thine.
8 And Jesus answering said to him: It is written: Thou
shalt adore the Lord thy God, and him only shalt thou
9 serve. And he brought him to Jerusalem, and set him
on a pinnacle of the temple: and he said to him: If
10 thou be the Son of God, cast thyself from hence. For it
is written, that he hath given his angels charge over
11 thee, that they keep thee: and that in their hands they
shall bear thee up, lest perhaps thou shalt dash thy foot
12 against a stone. And Jesus answering said to him: It is

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5. Led him into a high mountain. This temptation is placed third in order by Mt.——**In a moment of time.** Peculiar to Lk. Cp. 1 Cor. xv. 52.

6. To thee . . . to me. Both pronouns are emphatic.——**For to me . . . I give them.** Peculiar to Lk. Though Satan here claims to be "the ruler of this world," he does not claim to be its creator.

7. Wilt adore. Mt. adds "falling down." Notice again the word "all" in vv. 6 and 7.

9. On a pinnacle—"on the pinnacle," probably some well-known point on the roof of the Temple. Some suggest that it was the place where the priest stood each morning to watch for the dawn as the signal for the morning sacrifice.——**If thou be the Son of God.** The third temptation (the second in Mt.) begins with the same words as the first. It is a temptation to presumption, as the second was one to ambition.

10. It is written. In Ps. xc. vv. 11 and 12. It should be noted that in the Psalm the words are "to keep thee in all thy ways." These words are omitted by Satan, for to "cast oneself down" from a great height is hardly to walk in one's proper ways.

11. In their hands—"on their hands," an expression implying the utmost care.

12. Jesus answering. Note that the sharp final dismissal of Satan ("Begone, Satan"), as recorded in Mt. finds no place in Lk.

said: Thou shalt not tempt the Lord thy God. And all 13
the temptation being ended, the devil departed from
him for a time.

And Jesus returned in the power of the Spirit into 14
Galilee, and the fame of him went out through the whole
country. And he taught in their synagogues, and was 15
magnified by all.

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13. All the temptation—"every kind of temptation." A phrase which again suggests that temptations continued throughout the forty days. Cp. Heb. iv. 15.——**For a time**—"until another convenient season." This came at least at the time of the Sacred Passion. Our Lord said to the Twelve at the Last Supper: "You are they who have *continued* with me in my temptations" (Lk. xxii. 28). The words "for a time" are peculiar to Lk. Both Mt. and Mk. record that at the close of the temptations "angels came and ministered" to our Lord. That Lk. makes no mention of the angels here is the more remarkable, seeing that his Gospel is so full of mention of their ministrations.

14. Lk. omits, like Mt. and Mk., all mention of our Lord's early ministry in Judea. This included the first cleansing of the Temple, the interviews with Nicodemus and with the woman of Samaria, and is recorded by Jn. (ch. ii., iii. and iv.).——**In the power of the Spirit.** A thorough Lucan phrase.——**Into Galilee.** Our Lord had already made a "beginning of miracles" at Cana of Galilee (Jn. ii. 1) and had healed the ruler's son at Capharnaum (Jn. iv. 43). The fame of these had reached Nazareth—Galilee was at this time very populous, and afforded a most hopeful field for the labours of our Lord. Yet, like the Apostles later on, he *began* his work with the Jews in Jerusalem, and then went back to labour in Galilee, where the Pharisees had less influence. Cp. Acts x. 37, and Lk. xxiii. 5.

15. He taught—"he was continually teaching."——**Synagogues.** These places of assembly for the Jews owe their origin to the exile in Babylon, and we do not hear much about them before the time of our Lord. Then every Jewish community, whether in Palestine or in the Dispersion, had its synagogue. They were specially numerous in Jerusalem (cp. Acts vi. 9). The building itself pointed towards Jerusalem, and the worshippers turned their faces in that direction. Also on that side was placed the Ark, containing the Books of the Law and the Prophets. Close to the Ark, and facing the congregation, were the seats for the Elders or rulers of the synagogue. Further towards the middle was the pulpit. The women were separated from the men, and placed where they could see and hear, without being seen. The services consisted of Prayers, Reading of the Scriptures, and Preaching, the chief days for such services being Mondays, Thursdays and Saturdays. The synagogues were, however, primarily places of instruction rather than of worship, and they were much used as schools, and even as courts of justice.

16 And he came to Nazareth where he was brought up: and he went into the synagogue according to his custom
17 on the sabbath-day; and he rose up to read. And the book of Isaias the prophet was delivered unto him. And as he unfolded the book, he found the place where it was
18 written: The spirit of the Lord is upon me, wherefore he hath anointed me to preach the gospel to the poor,
19 he hath sent me to heal the contrite of heart: to preach deliverance to the captives, and sight to the blind, to set at liberty them that are bruised, to preach the accept-
20 able year of the Lord, and the day of reward. And when he had folded the book, he restored it to the minister,

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16. He came to Nazareth. A visit of our Lord to Nazareth is mentioned by Mt. (xiii. 53) and Mk. (vi. 1), but it is doubtful if this be the same as the one here recorded so fully by Lk. Clearly our Lady is the source of this incident, as of those of the Infancy of our Lord. She was an eyewitness of the scene.——**Where he was brought up.** What pathos in these simple words!——**According to his custom**—i.e. when he lived there.——**He rose up to read.** This is the only occasion on which we are told that our Lord read. To stand while thus reading was the usual practice.

17. The book of Isaias. What our Lord read was therefore the second lesson, for the first was always taken from the Law.——**He found.** The Greek word used suggests that our Lord selected the passage himself. It is a combined quotation from Is. lxi. 1, 2, and lviii. 6, and is given somewhat freely by Lk. Originally it conveyed a message to those in captivity in Babylon, promising them release and return to Jerusalem, and how wondrously does it sum up and express the spirit, purpose, and result of our Lord's work on our behalf!

18. To the poor—"to the very poor." Cp. Mt. v. 3.——**He hath sent me.** The Greek verb (from which the word "apostle" is derived) implies the idea of sending with delegated authority.

19. The acceptable year. "And thou shalt sanctify the fiftieth year, and shalt proclaim remission to all the inhabitants of thy land: for it is the year of jubilee" (Lev. xxv. 10). The reference is primarily to this year of jubilee, a type of the day of our Lord, "the faithful witness, the first-begotten of the dead, the prince of the kings of the earth, who hath loved us, and washed us from our sins in his own Blood" (Apoc. i. 5).

20. Folded—"rolled up." The "book" was a roll of parchment. The vivid and detailed description of what followed the reading of the lesson clearly points to an eyewitness as the source of the narrative.——**He restored it**—i.e. to the same assistant from whom he had received it.——**Sat down.** The usual attitude for a

and sat down. And the eyes of all in the synagogue were fixed on him.

And he began to say to them: This day is fulfilled 21
this scripture in your ears. And all gave testimony to 22
him: and they wondered at the words of grace that proceeded from his mouth, and they said: Is not this the son of Joseph? And he said to them: Doubtless you 23
will say to me this similitude: Physician, heal thyself: as great things as we have heard done in Capharnaum, do also here in thy own country. And he said: Amen 24
I say to you, that no prophet is accepted in his own country. In truth I say to you, there were many 25

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teacher.——**The eyes of all were fixed on him.** What a picture! Lk. uses the same word for the scene in the council at the condemnation of St. Stephen (cp. Acts vi. 15). It is a favourite word with him, for he uses it twelve times, and elsewhere it occurs only once in N.T. (2 Cor. iii. 7).

21. And he began to say. What solemnity in these words! There had been a moment's silence, full of breathless expectation by reason of the fame already acquired by our Lord, and then he began to speak.——**This day.** A short but masterly and complete summary of our Lord's sermon. What more could they wish or hope for than the "fulfilment" of such a promise?——**In your ears.** But apparently not in their hearts!

22. All gave testimony—i.e. they declared that the reports which had reached them were well-founded and free from all exaggeration.——**Words of grace.** The winning, attractive words. "Never did man speak like this man" (Jn. vii. 46).

23. Physician, heal thyself. It is strange that these words should be recorded only by St. Luke, the beloved physician. They have been variously interpreted: (*a*) Do here, in your own home, what you seem to be able to do elsewhere. (*b*) Improve your own condition, before you come and preach to us: you are only the carpenter, and we will not receive instruction from the likes of you.——**As we have heard done.** The emphasis is on the word "heard." They do not say: "as thou hast actually done": they are not generous enough for that.——**Capharnaum.** A busy city on the north-west shores of the Lake of Galilee, with a Roman garrison and a customs-station. It lay on the great road to Damascus, and was so much the scene of our Lord's labours and miracles, that it is called "his own city."

24. And he said—"But he said."——**In his own country.** Mt. (xiii. 57) adds: "and in his own house." Cp. Jn. iv. 44.

25. Many widows. Notice the "many . . . many" in vv. 25, 27 in contrast with the "none . . . none" in vv. 26, 27.——**Three years and six months.** The story of the drought

widows in the days of Elias in Israel, when heaven was shut up three years and six months, when there was a
26 great famine throughout all the earth. And to none of them was Elias sent, but to Sarepta of Sidon, to a widow
27 woman. And there were many lepers in Israel in the time of Eliseus the prophet: and none of them was cleansed
28 but Naaman the Syrian. And all they in the synagogue,
29 hearing these things, were filled with anger. And they rose up and thrust him out of the city: and they brought him to the brow of the hill, whereon their city
30 was built, that they might cast him down headlong. But he passing through the midst of them, went his way.

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and of Elias and the widow of Sarepta is given in 3 Kings xviii., where the duration of the drought is said to be something short of three years. But our Lord here follows the common Jewish tradition that it lasted "three years and six months," as also does St. James (v. 17).——**Heaven was shut up.** "And Elias said to Achab: As the Lord liveth, the God of Israel, in whose sight I stand, there shall not be dew nor rain these three years, but according to the words of my mouth" (3 Kings xvii. 1). There were two seasons of the year when rain fell abundantly in Judea, in October and April, called the "early" and the "latter" rain.

26. Sarepta. A town on the north-west coast of Palestine, between Tyre and Sidon. It was not a Jewish town, but a Sidonian, and therefore Gentile.

27. Naaman. The story of the healing of Naaman is recorded in 4 Kings v. 1–14.

28. Hearing these things. They could not fail to see the point, and to feel the sting of our Lord's remarks. His comparing himself to the Prophet Elias and Eliseus would irritate them, but further he declared that they, like their ancestors, were to prove themselves unworthy of the benefits which God placed within their easy reach.——**Were filled.** The Greek implies a sudden and violent outburst of anger.

29. Thrust him out of the city. Before the eyes of his Mother! ——**To the brow of the hill.** There is a precipice some distance from Nazareth, which tradition points out as the place to which our Lord was dragged, but it is an hour's walk from Nazareth, and consequently far beyond the distance allowed for "a sabbath day's journey." But closer at hand to the south of the town, there is a cliff, some forty feet high, of limestone rock, which was probably selected for the purpose, and which to this day is called the Mount of Precipitation.

30. Through the midst of them—with emphasis on "the midst" (cf. Jn. viii. 59; x. 39).——**Went his way.** And, so far as we know, he never returned to Nazareth. He had "come unto his own, and his own had not received him."

And he went down into Capharnaum, a city of Galilee ; 31
and there he taught them on the sabbath-days. And 32
they were astonished at his doctrine : for his speech was
with power. And in the synagogue there was a man 33
who had an unclean devil, and he cried out with a loud
voice, saying : Let us alone, what have we to do with 34
thee, Jesus of Nazareth ? art thou come to destroy us ?
I know thee who thou art, the Holy One of God. And 35
Jesus rebuked him, saying : Hold thy peace, and go out
of him. And when the devil had thrown him into the
midst, he went out of him, and hurt him not at all. And 36
there came fear upon all, and they talked among them-
selves, saying : What word is this, for with authority and
power he commandeth the unclean spirits, and they go

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31. A city of Galilee. Clearly Lk. is writing for Gentiles, not for Jews, who would know the situation of Capharnaum. The explanation could not be given in verse 23. Nazareth is on higher ground than Capharnaum, so our Lord " went down " to it.

32. His speech was with power. Cp. Mt. vii. 29, and Mk. i. 22. His word had power over consciences, as well as over diseases.

33. Who had an unclean devil—" who had the spirit of an unclean devil." Both Lk. and Mk. place this miracle *first* among our Lord's miracles (cp. Mk. i. 23).——**He cried out**—" he shrieked."

34. Let us alone. The Greek word may be thus translated, or it may be only an expression of anguish and dismay. It occurs only here in N.T.——**What have we to do with thee ?** It is not easy to fix the exact meaning of this phrase. Curiously enough it is the same in the Greek as that used by our Lord to our Lady at the marriage feast of Cana (Jn. ii. 4), and there translated : " what is that to me and to thee ? " It seems best to render it here : " what have we in common with one another ? " Or was the evil spirit uttering a lie, as is his wont, and saying : " there is no quarrel at all between us " ?—an interpretation which the words will bear.——**The holy one of God.** The expression occurs in the parallel passage in Mk., and in Jn. vi. 70, but nowhere else.

35. Rebuked him—" rebuked him sternly."——**Hold thy peace**—" be muzzled."——**Thrown him into the midst.** Mk. has " tearing him," as with convulsions, and adds that as the devil went out of him, he " cried out with a loud voice."——**Hurt him not at all.** Peculiar to Lk. Both " thrown " and " hurt " are medical words.

37 out? And the fame of him was published into every
place of the country.
38 And Jesus rising up out of the synagogue, went into
Simon's house. And Simon's wife's mother was taken
39 with a great fever, and they besought him for her. And
standing over her, he commanded the fever, and it left
her. And immediately rising, she ministered to them.
40 And when the sun was down, all they that had any
sick with divers diseases, brought them to him. But he
laying his hands on every one of them, healed them.
41 And devils went out from many, crying out and saying:
Thou art the Son of God. And rebuking them, he
suffered them not to speak; for they knew that he was
Christ.

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37. The fame. The word is a medical one, used of noises in the head and ears.

38. Into Simon's house. This miracle is recorded also by Mt. (viii. 14) and Mk. (i. 30).——**Taken with a great fever.** Every word is medical, and Lk. alone calls the fever "great." The fever was probably typhus, and the Greek implies that there was little or no hope of her recovery. The traditional name of St. Peter's mother-in-law is Concordia or Perpetua. No doubt she became afterwards one of the regular ministering women, who showed their gratitude for having been cured in this way. Cp. 1 Cor. ix. 5.——**Was taken**—"was well in the grip of." St. Peter is the only Apostle of whom we are told that he was married.

39. Standing over her. A graphic touch, peculiar to Lk., and exactly giving the picture of a doctor by the bedside of a patient. Mt. and Mk. merely say that our Lord "took her by the hand."——**He commanded the fever,** as though it were a slave. Lk. alone uses this very striking phrase, even as he alone tells us that the patient "immediately rose" from her bed. The whole account is that of a physician deeply impressed by the wonder of which he writes.——**She ministered to them,** thus showing the completeness of the cure. Not only had the fever abated, but her full strength had returned.

40. When the sun was down. The Sabbath ended at sunset, and now without scruple they could bring their sick to our Lord. "This is one of the occasions in our Lord's life when his miraculous powers showed themselves with special richness and prodigality," yet the narrative is most brief and condensed.—— **Laying his hands on every one of them.** Peculiar to Lk.

41. And devils—"and devils also," as well as diseases.—— **Crying out.** Peculiar to Lk.

And when it was day, going out he went into a desert **42**
place: and the multitudes sought him, and came unto
him: and they stayed him that he should not depart
from them. To whom he said: To other cities also I **43**
must preach the kingdom of God: for therefore am I
sent. And he was preaching in the synagogues of Galilee. **44**

CHAPTER V

THE MIRACULOUS DRAUGHT OF FISHES—THE HEALING OF THE LEPER—THE HEALING OF THE PARALYTIC—THE CALL OF LEVI

AND it came to pass that when the multitude pressed **1**
upon him to hear the word of God, he stood by the lake

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42. When it was day. Mk. has "very early, while it was yet night," showing the eagerness of our Lord to escape from the multitude. Mk. adds that our Lord went to pray.——**Sought him**—"kept seeking for him." Lk. is specially fond of recording the desire of people to come to our Lord.——**They detained him**—"they tried to detain him."

43. To other cities also. In the Greek, these words come first in the sentence, with strong emphasis. "To the other cities also must I preach."——**I must preach.** For the second time our Lord uses the strong word "must" concerning his mission (cp. ii. 49).

44. In the synagogues—"unto the synagogues."——**Of Galilee.** The best MSS. have "of Judea." The alteration to "Galilee" was probably due to the difficulty of fitting Judaea into the narrative, and forgetting that Lk. uses Judea frequently when he means the whole country of the Jews (e.g. vii. 17 and xxiii. 5).

1. And it came to pass. Lk.'s favourite phrase. This miracle is recorded only by Lk.——**Pressed upon him.** A strong term. The Greek verb means "to lie upon." Another instance of Lk.'s telling us of the eagerness of the people to draw near to our Lord.——**The lake of Genesareth.** Lk. alone gives it this title. He never calls it "Sea of Galilee," as Mt. and Mk. do. Jn. calls it the Sea of Tiberias, while in the O.T. it is called the Sea of Ceneroth, from its harp-like shape (Josue, xii. 3). It is "the most sacred sheet of water that this earth contains." "It ends on all sides in beach and sand: its varied kinds of fish excel in taste and form, while along its shores the region of the same name

of Genesareth. And saw two ships standing by the lake: but the fishermen were gone out of them and were washing their nets. And going up into one of the ships that was Simon's, he desired him to draw back a little from the land. And sitting he taught the multitudes out of the ship.

Now when he had ceased to speak, he said to Simon: Launch out into the deep, and let down your nets for a draught. And Simon answering, said to him: Master, we have laboured all the night, and have taken nothing; but at thy word I will let down the net. And when they had done this, they enclosed a very great multitude of fishes, and their net broke. And they beckoned to their

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is most rich in luxurious fruits nearly all the year, having a most grateful temperature." Fishing on the lake has now almost ceased. Its greatest length is twelve miles, its greatest breadth seven, its greatest depth 160 feet.

2. How wonderfully does the wording of this verse tell us that all work was at an end, and that the night's labour to catch fish had been wholly fruitless! We can almost *see* the weary, hungry fishermen putting away their boats and tackle.

3. The Lake was still, scarcely a breeze passed over it, all were silent on the shore, there would be nothing to disturb the voice of our Lord. We have in this verse a mystical representation of our Lord teaching us through his Church. He teaches the multitudes from the barque of Peter, and that barque is withdrawn "a little" from the world—in the world, yet not of it.

4. Launch out. The Greek verb is the same as that translated "thrust out" in verse 3. It is the technical term for "putting off to sea."

5. Master—"Teacher." Lk. alone uses this term of our Lord, and he never uses the term Rabbi, which is frequent in the other Gospels, especially in Jn., but which would not be easily understood by the Gentiles (cp. viii. 24, 45; ix. 33, 49; xvii. 13).——**Laboured**—"toiled wearisomely."——**All the night,** with emphasis on "night," the best time for catching fish.——**At thy word**—"on the strength of thy word."——**The net**—"the nets," implying that the others also would obey their Master's bidding.

6. A very great multitude of fishes. "The density of the shoals of fish in the Sea of Galilee can scarcely be conceived by those who have not witnessed them. They sometimes cover an acre or more on the surface in one dense mass."——**Broke**—"was beginning to break."

7. And they beckoned. The Greek verb occurs only here in N.T. Perhaps they were too far off for a call to be heard. "It is one of the inimitable touches of truthfulness in the narrative

partners that were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they were almost sinking. Which 8
when Simon Peter saw, he fell down at Jesus's knees, saying: Depart from me, for I am a sinful man, O Lord.
For he was wholly astonished, and all that were with 9
him, at the draught of the fishes which they had taken.
And so were also James and John the sons of Zebedee, 10
who were Simon's partners. And Jesus saith to Simon: Fear not; from henceforth thou shalt be taking men.
And having brought their ships to land, leaving all 11
things they followed him.

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that the instinct of work prevails at first over the sense that a miraculous power has been exerted."——**Partners**—"fellow-workers." The Greek word is not the same as that translated "partners" in verse 10.——**So that they were almost sinking**—"so that they began to sink."

8. Simon Peter. This is the only place in his Gospel in which Lk. gives St. Peter his double name, and it is the first mention of the surname.——**At Jesus' knees.** The only mention in the Gospels of the knees of our Lord.——**Depart from me.** Not because I am a bad fisherman, but because I am a sinful man. The holiness of our Lord as contrasted with his own sinfulness was the chief thought of St. Peter's mind. The two could not exist together. It is the thought too of the Holy Souls in Purgatory; they could not tolerate to be in God's presence, even if permitted to be so. Cp. Cardinal Newman's "Dream of Gerontius," where the soul is taken to Purgatory: "Take me away, and in the *lowest* deep there let me be." "Here again is the stamp of truthfulness. Anyone inventing the scene would have made St. Peter kneel in praise and gratitude, but would have missed the truthfulness of the sense of sin and unworthiness drawn to the surface by the revealed presence of divine holiness."——**O Lord,** not "O Master," as in verse 5. The change is very striking.

9. He was wholly astonished—"for astonishment had wholly seized him."

10. James and John. The first mention of them by St. Luke.——**Partners**—"sharers."——**From henceforth.** That day marked a great crisis in his life.——**Thou shalt be taking men.** The analytical form of the verb well marks the continuance of the action.

11. Brought to land. A nautical term, in the accurate use of which Lk. excels. Cp. Acts xxvii.

12 And it came to pass, when he was in a certain city, behold a man full of leprosy, who seeing Jesus, and falling on his face, besought him, saying: Lord, if thou
13 wilt, thou canst make me clean. And stretching forth his hand he touched him, saying: I will. Be thou cleansed. And immediately the leprosy departed from
14 him. And he charged him that he should tell no man,

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12. And it came to pass. This phrase occurs three times in this one chapter. This miracle is also recorded by Mt. (viii. 1) and Mk. (i. 40). Probably "the city" was the village of Hattin, for Mt. clearly states that the incident took place on descending from the Mount of Beatitudes.——**Full of leprosy.** This particular is given only by Lk., and may perhaps account for the man's venturing into the city and mixing with the people, and for their not running away at his approach, since, by a strange provision of the Law, "if the leprosy break out *abroad* in the skin, and the leprosy cover *all* the skin of him that hath the plague, *from his head even to his feet*, then the priest shall pronounce him *clean* that hath the plague" (Lev. xiii. 12, 13). As a rule, the leper was driven from the city, and had to live in solitude, proclaiming himself "unclean."——**Falling on his face.** Peculiar to Lk.——**Thou canst make me clean.** A strong expression of faith in our Lord's divine power, for leprosy was "the stroke" of God, and only God could heal the disease. Curiously the man seems to doubt the goodness of our Lord, while he believes in his power.

13. And immediately. All three accounts give the words of the leper's petition and of our Lord's answer alike: all three say that the cure was effected at once.

14. He charged him. The Greek verb is a military term, of passing the word of command down the line of soldiers. Mk. specially tells us how sternly our Lord gave this injunction. The injunctions to such reticence are a feature specially of the early portion of our Lord's ministry.——**Shew thyself to the priest.** Why? (1) Because our Lord did not come to destroy the Law but to fulfil it, and while it was in possession it must be obeyed; (2) to prevent the priests from hearing of the miracle before the man arrived, and so depriving them of all ground or possibility of denying it.——**And offer for thy cleansing.** The offering is set forth in great detail in Lev. xiv. 4–32. Two living sparrows were to be presented, one of which was to be killed, and the leper sprinkled with its blood seven times: he was then to be washed and shaved, and "tarry without his own tent seven days": on the eighth day, "he shall take two lambs without blemish, and an ewe of a year old without blemish, and three-tenths of flour tempered with oil for a sacrifice, and a lamb for a trespass-offering with a sextary of oil." These are the chief

but, Go, shew thyself to the priest, and offer for thy cleansing according as Moses commanded, for a testimony to them. But the fame of him went abroad the 15
more, and great multitudes came together to hear, and to be healed by him of their infirmities. And he retired 16
into the desert and prayed.

And it came to pass on a certain day, as he sat 17

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parts of the offering. Special rules applied to the offerings of the poor, "whose hands could not find the things aforesaid."——**For a testimony to them**—i.e. (1) that they may know that I regard the Law; (2) that they may be convinced of my divine power; (3) that the people may know that I regard the Law.

15. The fame of him went abroad. Lk. does not say, as Mk. does, that this was owing to the man's disobedience to our Lord's command, for "he began to publish and to blaze abroad the matter" (Mk. i. 45).——**The more**—"more than ever before."

16. And he—"but he."——**Retired and prayed**—"was retiring into desert places and was praying."

17. Pharisees. The first mention of them by Lk. The name means "Separatists," for they cut themselves off from all Gentile usages and connections, and prided themselves on a most strict observance of the Law. They originated about B.C. 150, and at all times included men most earnest and upright, e.g. Nicodemus, Joseph of Arimathea and St. Paul, but by the time of our Lord they had become sadly corrupt as a class. His denunciations of them (cp. Mt. xxiii.) are most severe and scathing, and at all times his hostility to them was intense. "Beware of the leaven of the Pharisees, which is hypocrisy" (cp. Lk. xi. 37–44).——**Doctors of the law.** The phrase occurs again only in Acts v. 34. These were the scribes, the recognised interpreters of the Law. Like the Pharisees, they had become very corrupt and ambitious of honour (cp. Lk. xx. 46, 47). Esdras (1 Esdras vii. 6) is described as "a ready scribe in the law of Moses, who had prepared his heart to seek the law of the Lord, and to do and teach in Israel the commandments and judgment." This was an ideal scribe. Their leaders received a seat in the Sanhedrin, and they acted as teachers and interpreters of the Law, and also as judges. Their education and training were very thorough, beginning at the age of five and lasting till their thirtieth year. At the age of thirteen they became a "son of the precept," and at thirty a scribe, tablets and a key being then given to them.——**To heal them.** This is a translation of a corrupt reading. Better render the words thus: "and the power of the Lord was at hand that he should heal"—and the healing was not merely of bodily infirmities but also of spiritual maladies. It is a most comprehensive and powerful phrase.

teaching, that there were also Pharisees and doctors of the law sitting by, that were come out of every town of Galilee and Judea and Jerusalem ; and the power of the Lord was to heal them.

18 And behold men brought in a bed a man who had the palsy : and they sought means to bring him in, and to
19 lay him before him. And when they could not find by what way they might bring him in, because of the multitude, they went up upon the roof, and let him down through the tiles with his bed into the midst before
20 Jesus. Whose faith when he saw, he said : Man, thy
21 sins are forgiven thee. And the Scribes and Pharisees began to think, saying : Who is this who speaketh blasphemies ? Who can forgive sins, but God alone ?
22 And when Jesus knew their thoughts, answering he said
23 to them : What is it you think in your hearts ? Which

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18. And behold. Lk.'s favourite phrase. This miracle is also recorded by Mt. (ix. 1) and Mk. (ii. 1).——**They sought means.** Mk. says that the man was carried by four, and that the door of the house in which our Lord was teaching was thronged. " There was no room, no, not even at the door."

19. They went up upon the roof. It was quite common for Jewish houses to have an outside staircase, for the roof was a favourite place of resort. Cp. Mt. xxiv. 17.——**Through the tiles.** The roof would be flat, and mainly composed of mud and straw. Men so determined as these would not be daunted by the difficulty of cutting through so slight an obstacle.——**With his bed**—" with his little bed." Probably as much of it as possible had been left below in the street, when they ascended the roof.

20. Whose faith—i.e. the faith of the sick man and of those who had brought him.——**Man.** Both Mt. and Mk. have " Son."——**Thy sins are forgiven thee.** This is not the favour which the man had come to seek, but our Lord puts the soul before the body.

21. Began to think. The phrase is very definite. They took offence at our Lord's words, and evil thoughts at once arose in their minds—thoughts they did not reject and were too cowardly to express in words.——**Who is this ?** The " this " is a word of contempt.

22. When Jesus knew. The Greek verb is a compound, and implies very full and accurate knowledge—" knowing fully."——**In your hearts.** Implying that they had never spoken a word.

23. Which is easier to say ? It is much easier to say " thy sins are forgiven " than to say " arise, and walk," for in the former case there can be no proof that the effect has not taken place, as there would be in the latter.

is easier to say, Thy sins are forgiven thee: or to say, Arise and walk? But that you may know that the son 24
of man hath power on earth to forgive sins (he saith to the sick of the palsy) I say to thee, Arise, take up thy bed, and go into thy house. And immediately rising up 25
before them, he took up the bed on which he lay; and went away to his own house, glorifying God. And all were 26
astonished: and they glorified God. And they were filled with fear, saying: We have seen wonderful things to-day.

And after these things he went forth, and saw a 27
publican named Levi, sitting at the receipt of custom, and he said to him: Follow me. And leaving all things, 28
he rose up and followed him.

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24. The Son of man. "This remarkable phrase in all four Gospels is invariably used by our Lord of himself, upwards of eighty times in all. The Evangelists never use it of him, and no one ever addresses him by this title. The idea of a suffering Messiah was unwelcome to the Jews, and therefore this title which emphasised human weakness was not a favourite one with them. But the very reason which induced them to avoid the title, induced our Lord to take it. It conveyed to those who had ears to hear the whole secret of the Incarnation" (cp. Phil. ii. 5–11). The words of our Lord here are *verbatim* the same in all three records.

25. The bed on which he lay. The wording is peculiar to Lk., who alone records that the man glorified God.

26. All were astonished. Lk. is specially noted for the prominence he gives to the emotions. Notice that in this verse he mentions no less than three—amazement, fear, and gratitude. The last is mentioned also by Mt. and Mk.——**We have seen wonderful things to-day.** Mk. has "We never saw the like."

27. And saw—"looked attentively at," or "contemplated." The Greek verb often means "to look at something with *pleasure*."——**A publican.** Levi was a custom-house officer, not an ordinary tax-gatherer, such as those spoken of in iii. 12. These officers were specially disliked, for their opportunities of making exactions from the poor were very great, and they were not slow to avail themselves of them.——**Levi.** He is no doubt identical with St. Matthew. Mk. also speaks of him as Levi, but Mt. himself, with all humility, styles himself "Matthew the publican" (x. 3). He would collect the harbour-dues from the fishermen on the lake, and his custom-house was probably on the shore of the lake, for Mk. tells us that our Lord had "gone forth to the sea side" (ii. 13).

28. Leaving all things. Peculiar to Lk. The Greek verb for "**leaving**" means "leaving once and for all."

29 And Levi made a great feast in his own house; and
there was a great company of publicans, and of others,
30 that were at table with him. But the Pharisees and
Scribes murmured, saying to his disciples: Why do you
31 eat and drink with publicans and sinners? And Jesus
answering, said to them: They that are whole, need not
32 the physician: but they that are sick. I came not to
33 call the just, but sinners to penance. And they said to

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29. Made him a great feast. That our Lord took meat in St. Matthew's house that day is recorded also by Mt. and Mk., but only Lk. speaks of it as "a great feast," and brings out that St. Matthew extended the fullest hospitality to our Lord, as if in gratitude for his call.——**A great company.** Clearly St. Matthew's house was a large one, and he was probably by this time quite a rich man. Indeed "he left all things" to follow our Lord.

30. Murmured. The Greek verb is one used only by Lk., and is one built up from the *sound* of voices murmuring and complaining in an undertone, as it were.——**Saying to his disciples,** not to our Lord direct.——**Why do you eat?** Both Mt. and Mk. have: "Why doth your Master eat?" The full question was: "Why do you and your Master eat?" Our Lord answers for himself alone.

31. They that are whole. Our Lord's words are of course ironical. Mt. adds: "Go, learn what this means: I will have mercy and not sacrifice." Cp. Apoc. iii. 17, 18.

32. I came. The "I" is emphatic by position.——**To penance.** Peculiar to Lk.

33. And they said—i.e. the same who had put the previous question. They were perhaps emboldened to put this question to our Lord himself rather than to his disciples, by the advent of some of the disciples of St. John the Baptist, who, as both Mt. and Mk. tell us, now came on the scene and joined the Pharisees. We learn from Jn. (iii. 26) that there was some jealousy of our Lord among St. John's followers. They had not taken to heart their teacher's prophetic words: "He must increase, but I must decrease" (Jn. iii. 30).——**Fast often.** The "often" is peculiar to Lk. They certainly "fasted twice in the week," on Mondays and Thursdays, though there was only one fast-day in the year of universal obligation, viz. the Day of Atonement. It is quite likely that St. Matthew's feast took place on one of these two days. Moses was said to have gone up Mount Sinai on a Thursday, and to have returned on a Monday. Hence these days were selected.——**And make prayers.** Peculiar to Lk.——**Eat and drink.** Note the insulting tone and wording of this phrase. It is peculiar to Lk., for both Mt. and Mk. put it more mildly: "but thy disciples do not fast."

him: Why do the disciples of John fast often and make prayers, and the disciples of the Pharisees in like manner; but thine eat and drink? To whom he said: **34** Can you make the children of the bridegroom fast, whilst the bridegroom is with them? But the days will come; **35** when the bridegroom shall be taken away from them, then shall they fast in those days. And he spoke also a **36** similitude to them: That no man putteth a piece from a new garment upon an old garment: otherwise he both rendeth the new, and the piece taken from the new

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34. Can you make. Lk. alone uses this phrase, with emphasis on "make," and also an ironical allusion to the forced and compulsory spirit of much of the Pharisaic fasting.——**The children of the bridegroom.** This was the regular name for the guests invited to a wedding feast. The imagery employed here by our Lord would appeal specially to the disciples of St. John, for it was St. John who had styled our Lord the Bridegroom, and himself the Friend of the Bridegroom (Jn. iii. 29).

35. But the days—"but days." There is a vagueness and solemnity in the word "days" without the article, which make the utterance of our Lord most impressive and prophetic. There is a pause after the words "will come"—our Lord does not complete his sentence; it is as though, at that early date, he could not bring himself to speak of his sacred Passion, which then was before his mind.——**Taken away.** The Greek verb here used is the same in all three records of this incident, and it occurs only here in N.T. It is a word that points to a *violent* end, and thus the passage is really a first prophecy of the Passion. Cp. Jn. xvi. 16.——**Shall they fast,** not "shall be *made* to fast." "Compulsion will be as unnecessary then as it is outrageous now." They *will* fast "in those days," gladly and constantly, and from the highest motives. Cp. Acts xiii. 2, 3.

36. And he spoke also a similitude to them. These introductory words are peculiar to Lk. Both illustrations teach the same lesson: the Jewish system is worn-out and corrupt: the Christian system is new and shall never decay: it is the work of him "who maketh all things new": it is impossible to graft the new upon the old. Prayer, the sacraments, the great Sacrifice, the sacramentals, all will be new, and "a new name shall be written on our foreheads." The Day of Pentecost shall reveal all this.——**From a new garment.** This is a touch peculiar to Lk.'s narrative, and introduces an idea which intensifies the parable greatly. Both Mt. and Mk. represent the new patch as coming from an unused piece of cloth; but to tear such a patch from a new *garment* would be an aggravation of the folly.

37 agreeth not with the old. And no man putteth new
wine into old bottles: otherwise the new wine will
break the bottles, and it will be spilled, and the bottles
38 will be lost. But new wine must be put into new
39 bottles; and both are preserved. And no man drinking
old, hath presently a mind to new: for he saith, The old
is better.

CHAPTER VI

THE DISCIPLES PLUCK THE EARS OF CORN ON THE SABBATH DAY—OUR LORD HEALS THE MAN WITH THE WITHERED HAND ON THE SABBATH DAY—THE SOLEMN CALL OF THE TWELVE APOSTLES—THE SERMON ON THE PLAIN

1 And it came to pass on the second first sabbath, that as
he went through the corn-fields his disciples plucked the

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37. Bottles—"skins." Skin-bottles are still in use in the East, made of a single goat-skin, from which the flesh and bones are drawn without ripping up the body. The neck of the animal becomes the neck of the bottle.

38. New wine into new bottles—"new wine into fresh bottles." The two Greek words for "new" are not the same. The first "new" has reference to time, i.e. recently made; the second "new" has reference to quality—i.e. in prime condition.—**Both are preserved.** This is the desire of our Lord. He gathers up "the fragments that remain from the banquet, lest they be lost": his aim is that "of those whom his Father has given him, he should not lose any one" (Jn. xviii. 9). "The bruised reed he shall not break, the smoking flax he shall not extinguish" (Is. xlii. 3). Our Lord preserves, completes, restores: he does not lose, or destroy.

39. And no man drinking old. This verse contains a third parable, and is peculiar to Lk. It is to be noted that "the comparative *merits* of the old and new wine are not here touched upon, but only the *taste* for them." Our Lord wishes to emphasise that to pass from the old to the new will *cost* something, and involve a sacrifice.

1. On the second first sabbath. This strange phrase occurs nowhere else, and it is not possible to decide its exact force and meaning. Some suppose that the reading is corrupt, and so omit it. Others look upon it as the second of the Great Sabbaths, i.e. of the three great Feasts of the year, the Pasch, Pentecost,

ears, and did eat, rubbing them in their hands. And 2
some of the Pharisees said to them: Why do you that
which is not lawful on the sabbath days? And Jesus 3
answering them, said: Have you not read so much as
this, what David did, when himself was hungry and they
that were with him: How he went into the house of 4

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and Tabernacles. Again, it has been suggested that as the Jews had both a civil and an ecclesiastical year, "the first first Sabbath" would refer to the first Sabbath of the civil year, which began in the month of Tisri (October), while "the second first Sabbath" refers to the first Sabbath of the ecclesiastical year, which began in the month of Nisan (April). In any case it refers to some day in the spring or early summer.——**Plucked the ears.** In Deut. xxiii. 24, 25, we read: "Going into thy neighbour's vineyard, thou mayest eat as many grapes as thou pleasest: but must carry none out with thee. If thou go into thy friend's corn, thou mayest break the ears, and rub them in thy hand: but not reap them with a sickle." Thus the Apostles were doing what was quite lawful. This incident is also recorded in Mt. (xii. 1), and Mk. (ii. 23). Mt. alone tells us that the disciples were hungry.——**Rubbing them in their hands.** Peculiar to Lk.

2. Said to them. In Mt. and Mk. the question is addressed to our Lord.——**That which is not lawful.** They referred to the "rubbing the ears in their hands." This was their real offence. "Thou shalt cease to plough and to reap on the seventh day" was the command (Exod. xxxiv. 21), but the absurd exaggerations of the Pharisees made the "rubbing with hands" a combination of reaping, threshing, and winnowing. To pluck was to reap, to rub in the hands was to thresh, to blow away the husks was to winnow.

3. So much as this—"even this."——**What David did.** The account of this is given in 1 Kings xxi. "David, fleeing from the face of Saul, came to Nobe" (not far from Jerusalem), and begged Achimelech the priest to give him "anything he had at hand, though it were but five loaves." "The priest therefore gave him hallowed bread, for there was no bread there, but only the loaves of proposition, which had been taken away from before the face of the Lord, that hot loaves might be set up." So was it done every Sabbath: the twelve fresh hot loaves were placed in two rows, "six and six one against another," on a "most clean" table before the Holy of Holies in the Temple.

4. But only for the priests. The loaves "shall be Aaron's and his sons', that they may eat them in the holy place" (Lev. xxiv. 9). Probably the incident with David took place on the Sabbath, which adds further point to our Lord's question. His argument, as so frequently, is an appeal for fair play: "If you do not blame David, why do you blame my disciples?"

God, and took and ate the bread of proposition, and gave to them that were with him, which is not lawful to
5 eat, but only for the priests? And he said to them: The son of man is Lord also of the sabbath.
6 And it came to pass also on another sabbath, that he entered into a synagogue, and taught. And there was a
7 man, whose right hand was withered. And the scribes and the Pharisees watched, if he would heal on the sabbath; that they might find an accusation against
8 him. But he knew their thoughts; and said to the man who had the withered hand: Arise, and stand forth in
9 the midst. And rising he stood forth. Then Jesus said to them: I ask you, if it be lawful on the sabbath days to do good or to do evil; to save life, or to destroy?
10 And looking round about on them all, he said to the man:

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5. Is Lord. In all three accounts the Greek word for "Lord" stands first, with emphasis. "Lord of the Sabbath is the Son of man." Mk. adds: "the Sabbath was made for man, not man for the Sabbath."

6. And it came to pass. Already for the second time in this chapter. This miracle is recorded also by Mt. (xii. 9), and Mk. (iii. 1), but Lk. alone tells us that our Lord on this occasion taught in the synagogue, and that it was the man's right hand that was withered.

7. The scribes and Pharisees. Lk. alone tells us who the spies were.——**Watched**—"watched narrowly," and with hostile intent.——**If he would heal**—"if he does heal," the present tense of the verb referring to our Lord's habitual practice.

8. And said to the man. Thus revealing the fact that he "knew their thoughts," for they had made no reference to him at all in words.——**Stand forth in the midst.** Peculiar to Lk.——**Rising.** Peculiar to Lk.

9. To save life or to destroy? The addition of this second question is most telling. Apparently it never occurred to the enemies of our Lord that they were profaning the Sabbath day by their evil desires and plots to kill him, far more terribly than he could do so by curing some one on that day.

10. On them all. The "all" is peculiar to Lk. Mt. adds graphically: "Looking round about on them with anger, being grieved for the blindness of their hearts."——**And he stretched it forth.** For the man thus to obey was a great test of faith: people suffering from any deformity never like to show the limb affected.——**Was restored.** Mt. adds "even as the other."

11. And they were filled with madness. Peculiar to Lk. By "madness" is meant the frenzy caused by extreme anger and

Stretch forth thy hand, and he stretched it forth: and his hand was restored. And they were filled with mad- 11
ness; and they talked one with another, what they might do to Jesus.

And it came to pass in those days, that he went out 12
into a mountain to pray, and he passed the whole night in the prayer of God. And when day was come, he 13
called unto him his disciples; and he chose twelve of them (whom also he named Apostles): Simon whom he 14
surnamed Peter, and Andrew his brother, James and

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excitement. Cp. 2 Tim. iii. 9.——**They talked**—"they communed"; as we say, "they talked the matter *out*."——**One with another.** Mt. adds "with the Herodians," a fact that shows the extent of their rage against our Lord. It is worthy of note that Lk. nowhere mentions the Herodians.——**What they might do to Jesus.** Mt. and Mk. both have "how they might destroy him."

12. And it came to pass in those days. A combination of phrases singularly Lucan. Notice the wondrous solemnity of this verse. Our Lord is about to carry out his first act of organisation—and his only one, with the exception of bestowing the Sacraments. From this act of founding the Apostolic College all else would flow. He prepares for this act by a whole night spent in prayer! The accounts given in Mt. (x. 2) and Mk. (iii. 13) should be carefully read.——**Into a mountain.** According to tradition, Kurn Hattin, or "the Horns of Hattin," a double-peaked hill on the range at the back of Capharnaum.——**He passed the whole night in the prayer of God.** The phrase occurs nowhere else. "The prayer of God" means "prayer to God."

13. He called—"he summoned" solemnly to himself.——**His disciples**—i.e. all his usual followers, out of whom he was going to select the Twelve.——**He chose.** The Greek verb implies very careful selection, for one's own benefit.——**Also.** Perhaps not now, but at a later period.——**Apostles.** The word is used only once by Mt., Mk. and Jn., but Lk. uses it six times in his Gospel, and frequently in the Acts.

14. Simon whom he surnamed Peter. The names are also given in Mt. (x. 2), Mk. (iii. 6) and Acts i., and in all four cases St. Peter, though not called the first, nor the eldest in point of age, is named first. Henceforth Lk. always calls him Peter, not Simon. In the Acts he is never called Simon without the addition of the surname.——**Andrew,** the first of the disciples to be called (Jn. i. 40).——**James,** the son of Zebedee, and the first to shed his blood for our Lord (Acts xii. 2).——**John,** the son of Zebedee, and called by our Lord with St. James "Boanerges," or the Sons of Thunder. He is the writer of the fourth Gospel, of three

15 John, Philip and Bartholomew, Matthew and Thomas,
James the son of Alpheus, and Simon who is called
16 Zelotes, and Jude the brother of James, and Judas
Iscariot who was the traitor.
17 And coming down with them, he stood in a plain place,
and the company of his disciples, and a very great

Epistles, and of the Apocalypse. He is "the disciple whom Jesus loved," and the last survivor of the Twelve.——**Philip,** of Bethsaida, the city of Andrew and Peter. He is mentioned specially in St. John's Gospel.——**Bartholomew**—"Bar-Tholmai"—i.e. son of Tholmai. Jn. always calls him Nathaniel.

15. Matthew, also called Levi, the publican. His name is always coupled with that of St. Thomas in the lists.——**Thomas,** called Didymus (a twin). All that we know of him is told us by St. John. He is said by some to be the brother of St. Matthew. ——**James the son of Alpheus,** called James the Less. He was the first Bishop of Jerusalem, and the author of the Epistle which bears his name.——**Simon who is called Zelotes**—i.e. the Zealot, a strict sect of the Jews, founded about the time of the Maccha-bees. St. Paul probably was a Zealot. Mt. calls Simon "the Cananaean," from the Hebrew *Kana* (to be zealous).

16. And Jude. Mt. calls him Thaddeus. He is the author of the Epistle of St. Jude.——**Judas Iscariot**—i.e. the man of Carioth, a town in Judaea. The name of the traitor is put last in every list; he was the only Apostle who was not a Galilaean. ——**Who was the traitor**—"who became the traitor." Cp. Jn. vi. 70.

17. Coming down with them. May these words imply that *on* the mount our Lord had given the Twelve a conference privately, perhaps even the whole Sermon on the Mount as recorded by St. Matthew in full, and that he now repeats the Sermon as recorded by St. Luke (and commonly called the Sermon on the Plain) to the public in shortened form? This at least fits in with some of the many theories advanced as to the two discourses. No certain conclusion as to whether they be identical or not can be arrived at. There are strong points of resemblance, and also of difference. The points of resemblance consist in (*a*) the numerous similar expressions found in both; (*b*) the similarity of order and outline in both; (*c*) both begin with Beatitudes; (*d*) both end with the same parables; (*e*) both are followed by the healing of the centurion's servant. That St. Matthew's full references to the Old Law are omitted may easily be accounted for by the fact that St. Luke is writing for Gentiles, not for Jews. Still the more general opinion is that the two discourses are not the same.——**A very great multitude.** Note the immense tract of country covered by the words of this verse. What a testimony to the fame and influence of our Lord!

multitude of people from all Judea and Jerusalem, and
the sea-coast both of Tyre and Sidon. Who were come 18
to hear him, and to be healed of their diseases. And they
that were troubled with unclean spirits, were cured.
And all the multitude sought to touch him, for virtue 19
went out from him, and healed all.

And he, lifting up his eyes on his disciples, said: 20
Blessed are ye poor: for yours is the kingdom of God.
Blessed are ye that hunger now: for you shall be filled. 21
Blessed are ye that weep now: for you shall laugh.
Blessed shall you be when men shall hate you, and when 22
they shall separate you, and shall reproach you, and cast
out your name as evil, for the son of man's sake. Be 23
glad in that day and rejoice: for behold, your reward
is great in heaven. For according to these things did
their fathers to the prophets. But wo to you that are 24
rich: for you have your consolation. Wo to you that 25

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18. We have in this verse a condensed account of many miracles. Cp. also iv. 40; v. 15; vii. 21.

19. All the multitude. Note the "all," and the "healed all" at the end of the verse; also the "all" in verse 17.

20. Blessed. Lk. gives only four Beatitudes, in comparison with the nine of Mt.——**Ye poor.** All the Beatitudes in Mt. are in the *third* person; he adds here "in spirit."——**Is.** Note the emphatic present.

21. Laugh. The word occurs only here and in verse 25 in N.T. Cp. Apoc. xxi. 4.

22. Separate. The Greek verb means "mark you off (from your fellows) by a boundary": i.e. excommunicate you socially. ——**Cast out your name.** The phrase is often used of hissing an actor off the stage.——**For the Son of man's sake.** A necessary condition. The hatred and persecution must be endured for the sake of our Lord. Cp. 1 Pet. ii. 19, and iii. 14.

23. Be glad—literally "leap for joy." The Greek verb is peculiar to Lk. Cp. Acts v. 41. Rom. v. 3. Heb. xi. 26.—— **Did their fathers.** Read the famous passage, Heb. xi. 32–40.

24. You have—"you have to the full."

25. That are filled—"that are filled now." Cp. Ezek. xvi. 49: "Behold this was the iniquity of Sodom, pride, fulness of bread, abundance, and idleness; and they did not put forth their hand to the needy and to the poor."——**You shall mourn and weep.** Cp. Isaias lxv. 14: "Behold my servants shall rejoice, and you shall be confounded: behold my servants shall praise for joyfulness of heart, and you shall cry for sorrow of heart, and shall howl for grief of spirit."

are filled: for you shall hunger. Wo to you that now
26 laugh: for you shall mourn and weep. Wo to you when men shall bless you: for according to these things did their fathers to the false prophets.
27 But I say to you that hear: Love your enemies, do
28 good to them that hate you. Bless them that curse you,
29 and pray for them that calumniate you. And to him that striketh thee on the one cheek, offer also the other. And him that taketh away from thee thy cloak, forbid
30 not to take thy coat also. Give to every one that asketh thee, and of him that taketh away thy goods, ask them
31 not again. And as you would that men should do to you,
32 do you also to them in like manner. And if you love them that love you, what thanks are to you? for sinners also
33 love those that love them. And if you do good to them who do good to you, what thanks are to you? for sinners
34 also do this. And if you lend to them of whom ye hope to receive, what thanks are to you? for sinners also lend

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26. Bless you—"flatter you." Cp. Jas. iv. 4.——**To the false prophets.** Cp. Jeremias v. 31: "The prophets prophesied falsehood, and the priests clapped their hands: and my people loved such things: what shall be done in the end thereof?"

27. That hear—i.e. that hear and are ready to obey, not merely "the audience."——**Love.** Love stands first in the law of Christ. "This is the declaration which you have heard from the beginning, that you should love one another" (1 John iii. 11). Cp. Rom. xii. 17, 19–21.

28. Bless—"invoke blessings upon."——**That calumniate you**—"that treat you with spite."

29. Cheek—"jaw-bone." A violent blow with the fist, not a contemptuous slap, is implied. In verses 27, 28, the active love that shows itself in deeds is spoken of: in verses 29 and 30 the passive endurance that seeks no retaliation, is praised. Cp. 1 Pet. ii. 19–23.

30. Give—"make a practice of giving."——**To every one.** Peculiar to Lk.

31. And. The word introduces the general principle to be followed in all cases—"in short," "in a word."——**As**—"exactly as."

32. What thanks?—i.e. from God. Mt. (v. 46) has "what reward have ye?"——**Sinners.** Mt. has "publicans."

33. Sinners. Mt. has "Gentiles."

34. This verse is peculiar to Lk.——**To receive**—"to receive in full."

to sinners, for to receive as much. But love ye your 35
enemies ; do good and lend, hoping for nothing thereby :
and your reward shall be great, and you shall be great,
and you shall be the sons of the Highest : for he is kind
to the unthankful and to the evil. Be ye therefore 36
merciful, as your Father also is merciful. Judge not, 37
and you shall not be judged. Condemn not, and you
shall not be condemned. Forgive, and you shall be
forgiven. Give, and it shall be given to you : good 38
measure and pressed down and shaken together and
running over shall they give into your bosom. For with
the same measure that you shall mete withal, it shall be
measured to you again.

And he spoke to them also a similitude : Can the blind 39
lead the blind ? do they not both fall into the ditch ?
The disciple is not above his master : but every one shall 40
be perfect, if he be as his master. And why seest thou 41
the mote that is in thy brother's eye, but the beam that
is in thy own eye thou considerest not ? Or how canst 42
thou say to thy brother : Brother, let me pull the mote
out of thy eye, when thou thyself seest not the beam in

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35. But—" furthermore." Every verb in this verse is in the *present* imperative, pointing to what must be our *habitual* action. ——**Sons of the Highest.** The wording of the second part of this verse is peculiar to Lk. ; instead of " he is kind," Mt. has " he maketh his sun to rise upon the good and the bad, and raineth upon the just and unjust " (v. 45).

36. Cp. Jas. v. 11 ; Col. iii. 12 ; 2 Cor. i. 3.

37. Cp. Rom. ii. 1–3 ; xiv. 10 ; 1 Cor. iv. 3, 5.

38. Shall they give. The verb in Greek is almost impersonal—" there shall be given."——**Into your bosom.** The fold of the dress overhanging the girdle made a kind of pocket into which things might be stowed.

39. Into the ditch. Palestine is full of such things—open wells without walls, unfenced quarries, and the like. The similitude here given occurs again in quite another connection in Mt. xv. 14.

40. The disciple is not above. This saying occurs again in Jn. xiii. 16, and cp. Lk. xxii. 27.

41. Note carefully the difference between " seest " and " considerest."——**Mote.** An old English word of unknown origin, meaning anything small and dry—a chip.——**Beam**—i.e. the main beam, which receives or supports the others. Our Lord uses the language of exaggeration for purposes of emphasis.

42. Brother. Peculiar to Lk.——**And then**—and not till then !——**See clearly,** with emphasis on the " clearly."

thy own eye? Hypocrite, cast first the beam out of thy own eye: and then shalt thou see clearly to take out the
43 mote from thy brother's eye. For there is no good tree that bringeth forth evil fruit: nor an evil tree that
44 bringeth forth good fruit. For every tree is known by its fruit. For men do not gather figs from thorns; nor
45 from a bramble bush do they gather the grape. A good man out of the good treasure of his heart bringeth forth that which is good: and an evil man out of the evil treasure bringeth forth that which is evil. For out of the abundance of the heart the mouth speaketh.
46 And why call you me Lord, Lord: and do not the
47 things which I say? Every one that cometh to me, and heareth my words, and doth them, I will shew you to
48 whom he is like. He is like to a man building a house, who digged deep, and laid the foundation upon a rock. And when a flood came, the stream beat vehemently upon that house, and it could not shake it; for it was
49 founded on a rock. But he that heareth, and doth not: is like to a man building his house upon the earth without a foundation: against which the stream beat vehemently, and immediately it fell, and the ruin of that house was great.

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44. Is known—"comes to be known."——**A bramble-bush.** The Greek word is the one commonly used of the Burning Bush, in which God appeared to Moses.

46. The closing section of the discourse begins here, and treats of the judgments awaiting those who either follow or do not follow the teaching already given. It should be compared with Mt. vii. 13–27.

47. Cometh—heareth—doth. Note the three steps. All the verbs are in the present tense, denoting continual action.

48. Who digged deep. This translation loses much of the force of the Greek, which has: "who dug, and went deep, and laid the foundation." The whole of this graphic description is peculiar to Lk. "Went deep"—kept on going deeper (until he came to the solid rock). Cp. 1 Cor. iii. 11–15.——**It could not**—"it had not the strength to."

49. Heareth and doth not. Cp. James i. 22, and Acts i. 1. ——**The stream.** Mt. is here far more graphic and full than Lk: "And the rain fell, and the floods came, and the winds blew, and they beat upon that house" (vii. 27).——**It fell**—"it fell in," the whole fell together in a heap.——**Great.** The adjective comes last with emphasis. "We are left with the crash of the unreal disciple's house sounding in our ears."

CHAPTER VII

THE HEALING OF THE CENTURION'S SERVANT—THE RAISING TO LIFE OF THE WIDOW'S SON AT NAIM—THE DISCIPLES OF ST. JOHN VISIT OUR LORD—OUR LORD'S TESTIMONY TO ST. JOHN BAPTIST—THE BANQUET IN THE HOUSE OF SIMON THE PHARISEE

AND when he had finished all his words in the hearing of **1**
the people, he entered into Capharnaum. And the **2**
servant of a certain centurion, who was dear to him,
being sick, was ready to die. And when he had heard of **3**
Jesus, he sent unto him the ancients of the Jews,
desiring him to come and heal his servant. And when **4**
they came to Jesus, they besought him earnestly,
saying to him: He is worthy that thou shouldest do this
for him. For he loveth our nation: and he hath built **5**
us a synagogue. And Jesus went with them. And when **6**
he was now not far from the house, the centurion sent

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1. And when he had finished. This verse forms the conclusion of the last chapter. Lk. says nothing of the effect which the discourse had on the people, or of their following our Lord in great numbers, as Mt. does (cp. Mt. vii. 28 and viii. 1).

2. The servant—"the slave."——**Centurion**—i.e. the captain of a hundred men. He was a Gentile by birth, but had been drawn towards Judaism. It is remarkable that all the centurions mentioned in N.T. are good men (cp. Lk. xxiii. 47, Acts x. and xxvii. 43). This miracle is also recorded by Mt. (viii. 5).——**Who was dear to him.** A touch of St. Luke.——**Ready to die**—i.e. at the point of death.

3. He sent unto him. Mt. says that the centurion went himself to our Lord, on the principle that he who acts through another really acts himself. Clearly he hesitated to go at first, but perhaps went later.——**The ancients of the Jews**—i.e. the elders of the synagogue.——**Heal**—"to pull him safely through."

4. That thou shouldest do this. Clearly the elders also believed that our Lord could heal the servant, if such were his will.

5. He hath built. The Greek implies: "at his own expense."——**A synagogue**—"our synagogue."

6. Sent his friends. Mt. says nothing about this deputation either.

his friends to him, saying: Lord, trouble not thyself: For I am not worthy that thou shouldest enter under
7 my roof. For which cause neither did I think myself worthy to come to thee; but say the word, and my
8 servant shall be healed. For I also am a man subject to authority, having under me soldiers: and I say to one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.
9 Which Jesus hearing, marvelled: and turning about to the multitude that followed him, he said: Amen I say to you, I have not found so great faith not even in Israel.
10 And they who were sent being returned to the house, found the servant whole who had been sick.
11 And it came to pass afterwards, that he went into a city that is called Naim; and there went with him his

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7. Say the word—"say with a word." The word of our Lord, not his presence or his touch, is to be the instrument of healing. Probably the centurion had heard of the healing of the ruler's son at Capharnaum, recorded only by Jn. (iv. 46–54).——**My servant**—"my boy" or "my child." The Greek word used here is different from that used in verse 2, and is a term of affection.——**Shall be healed**—"let him be healed."

8. A man subject to authority. The argument is one *a fortiori*. "I am a man habitually placed under authority: I know what obedience means: and I also expect prompt obedience from those under me. How much more can you do?" There may be in the emphatic word "man" a suggestion that the centurion believed in the Divinity of our Lord; if so, he probably was suggesting to our Lord that he could send an Angel to effect the cure, with as much facility as he himself could send a soldier to execute some task.

9. He marvelled. So too in Mt. Only on one other occasion is our Lord said to have "marvelled," and that was at the unbelief of Nazareth (Mk. vi. 6).——**Even in Israel**—"no, not even in Israel." Mt. here inserts some very strong words of our Lord concerning the future rejection of the Jews, which Lk. records later on in another connection (xiii. 29).

10. Whole. Stronger than the "was healed" of Mt. The Greek word is a medical term, and implies that the servant was enjoying the best of health, when his master returned (cp. xv. 27).

11. This miracle is recorded only by Lk.——**Naim.** Not mentioned elsewhere in Scripture. It was a small city, beautifully situated on the north slope of the little Hermon, about a day's journey from Capharnaum, and not far from Endor. Two miles to the south is Mount Thabor. It is now a squalid village,

disciples, and a great multitude. And when he came 12
nigh to the gate of the city, behold a dead man was carried out, the only son of his mother; and she was a widow: and a great multitude of the city was with her. Whom when the Lord had seen, being moved with 13
mercy towards her, he said to her: Weep not. And he 14
came near and touched the bier. And they that carried it, stood still. And he said: Young man, I say to thee, arise. And he that was dead, sat up, and began to speak. 15
And he gave him to his mother. And there came a fear 16
on them all: and they glorified God, saying: A great prophet is risen up among us: and God has visited his people. And this rumour of him went forth throughout 17
all Judea, and throughout all the country round about.

And John's disciples told him of all these things. And 18

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still bearing the name of Neim. "One entrance alone it could have had, that which opens on the rough hillside in its downward slope to the plain, so that the very path on which the two companies met can be identified."——**Called Naim.** Clearly Lk. is writing for those not too familiar with the geography of Palestine.——**His disciples**—i.e. more than the Twelve.

12. A dead man—"behold there was being carried out a dead man." The scene on Calvary on the first Good Friday night must surely have been in the mind of our Lord that afternoon at Naim, when he, "a dead man, would be carried out, the only son of his Mother, and she was a widow!"——**His mother.** She would walk in front of the bier, and our Lord would naturally address her before touching it.

13. The Lord. A favourite title for our Lord in Lk., and most appropriate here. It is the Lord of life meeting death.——**Weep not**—"do not go on sobbing."

14. Touched the bier. Our Lord did not speak to those who carried the bier: many words were out of place: this sign was enough to show that he claimed the young man for himself.

15. Sat up. The Greek word occurs only here and in Acts ix. 40 in N.T., and in both cases of persons restored to life, and sitting up. It is a medical word for sick people sitting up in bed.

16. Has visited—"has looked favourably upon." The word used is a medical word of the "visits" of a physician.

17. Round about—i.e. round about Judea, not Naim. The verse prepares the way for the next incident, and shows how the disciples of St. John got to know "of all these things."

18. This incident is also recorded by Mt. (xi. 2), but Lk.'s narrative is the more full. Mt. says "when John had heard in prison the works of Christ," but Lk. makes no mention here of the

19 John called to him two of his disciples, and sent them to
Jesus, saying: Art thou he that art to come; or look we
20 for another? And when the men were come unto him,
they said: John the Baptist hath sent us to thee, saying:
Art thou he that art to come; or look we for another?
21 (And in that same hour, he cured many of their diseases,
and hurts, and evil spirits: and to many that were blind
22 he gave sight.) And answering, he said to them: Go and
relate to John what you have heard and seen: The blind
see, the lame walk, the lepers are made clean, the deaf
hear, the dead rise again, to the poor the gospel is
23 preached: and blessed is he whosoever shall not be
scandalized in me.

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prison, because he has done so already (iii. 20).——**John's disciples.** They were, as we have seen, a little jealous of the growing fame of our Lord, and it was to help them and strengthen their faith that St. John now sent two of them to our Lord.

19. He that art to come. A regular Hebrew term for the Messias. The "thou" is very emphatic.——**Or look we**—"or are we to expect."——**Another**—"another of a different kind."

21. The whole verse is peculiar to Lk., and furnishes us with precisely the material we need to complete the picture. Before the very eyes of St. John's disciples our Lord "in that same hour" worked "many" miracles. He was thus in a position to say to them: "Now you may go and tell your master what you have seen and heard."——**He gave sight.** The Greek verb is one used only by Lk. and St. Paul, and signifies the giving a free gift—"he graciously bestowed"—as though our Lord went out of his way to restore sight to many blind, "in this same hour," in order to win the faith and love of these disciples of St. John. Cp. Is. xxxv. 4: "God himself will come and will save you: then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped: then shall the lame man leap as a hart, and the tongue of the dumb shall be free: for waters are broken out in the desert, and streams in the wilderness."

22. To the poor. This is a superb climax. It may seem natural to us, but at a time when the poor were despised and treated as outcasts, this formed the chief glory and marvel of our Lord's work.

23. And blessed—"yet blessed"—i.e. in spite of all our Lord's miracles, men may, and will, take scandal at his ways and at his Cross. Miracles are no remedy for unbelief. "If men hear not Moses and the prophets, neither will they believe if one rise again from the dead" (Lk. xvi. 31). Cp. 1 Cor. i. 23; 1 Pet. ii. 7, 8.

And when the messengers of John were departed, he **24**
began to speak to the multitudes concerning John. What
went you out into the desert to see? a reed shaken with
the wind? But what went you out to see? a man **25**
clothed in soft garments? Behold they that are in costly
apparel and live delicately, are in the houses of kings.
But what went you out to see? a prophet? Yea, I say **26**
to you, and more than a prophet: This is he of whom it **27**
is written: Behold I send my angel before thy face, who
shall prepare thy way before thee. For I say to you: **28**

24. He began to speak. As in iv. 21, the phrase marks the solemnity of the moment, and the greatness of the theme treated of (cp. Mt. xi. 7).——**A reed shaken with the wind.** A picture of inconstancy and fickleness. In their hour of spiritual need, when the voice of conscience is listened to, it is not to such an one that men turn, nor yet to "a man clothed in soft garments," but to "a prophet."

25. And live delicately—"and always live in enervating luxury." Peculiar to Lk. A contrast indeed to St. John! (Mt. iii. 4).

26. A prophet? "All held John as a prophet" (Mt. xxi. 26).

27. It is written. The reference is to Malachias iii. 1, and the passage is quoted by St. Mark in the opening of his Gospel (i. 2).

28. A greater prophet. Mt. has "a greater."——**He that is the lesser.** No words of our Lord have been more discussed than these, and it is not easy to fix their real meaning. Some take "he who is lesser" as spoken by our Lord of himself, who is "in the midst of us as one that serveth." Others maintain that here we have a contrast between the Old and the New Dispensation, and that St. John belongs to the Old, so that his rights and privileges are less than those of the lowliest subject of the New. They quote the famous passage of St. Paul, who, in writing to the Galatians (Gal. iv. 1–17), compares the two Dispensations, and shows that the Old was one "of bondage under the elements of the world," but that in the New "we have received the adoption of sons." But surely St. John, like St. Joseph, belonged to the New Dispensation quite as much as to the Old, and such comparisons of sanctity seem of all comparisons the most odious. "He who is the lesser in the kingdom of God" is a priest of the New Law. The Pope's title is that he is the "servant of the servants of God," and all who share in the Eternal Priesthood of our Lord are the same—"ministers" and "ambassadors" of Christ, and they are "greater" than St. John, not indeed in sanctity, but in power. St. John introduced our Lord and pointed him out as the Lamb of God, but a priest is an *alter Christus*, and impersonates and represents our Lord to the end. Cp. Col. i. 25–27.

Among those that are born of women, there is not a greater prophet than John the Baptist. But he that is the lesser in the kingdom of God, is greater than he.
29 And all the people hearing, and the publicans, justified
30 God, being baptized with John's baptism. But the Pharisees and the lawyers despised the counsel of God
31 against themselves, being not baptized by him. And the Lord said: Whereunto then shall I liken the men of
32 this generation? and to what are they like? They are like to children sitting in the market-place, and speaking one to another, and saying: We have piped to you, and you have not danced: we have mourned, and you have
33 not wept. For John the Baptist came neither eating bread nor drinking wine; and you say: He hath a
34 devil. The son of man is come eating and drinking; and you say: Behold a man that is a glutton and a drinker

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29. And all the people. Notice the "all." It is disputed whether this verse and the next are the words of our Lord or an editorial comment of St. Luke, but probably the former. ——**Justified God**—i.e. admitted his righteousness and claims. Cp. Rom. iii. 26.

30. The lawyers. Lk. frequently uses this word instead of "scribes," which would not be so easily understood by his Gentile readers (cp. x. 25; xi. 45, 46, 52; xiv. 3).——**Despised.** The Greek verb is a very strong one, and means "to render useless" (cp. x. 16).——**The counsel of God.** This phrase is peculiar to Lk. in N.T. (cp. Acts xiii. 36; xx. 27). It means "the kind purpose and design of God," "who will have all men to be saved and to come to the knowledge of the truth" (1 Tim. ii. 4).——**Against themselves**—"concerning themselves."

31. And the Lord said. Again Lk.'s favourite designation of our Lord. The *double* question in this verse is curious, but there are other instances of it in N.T. (cp. xiii. 18, and Mk. iv. 30). It is absent from Mt.'s account (xi. 16).

32. Like to children. The "children sitting in the market-place" are the Jews, and to them St. John the Baptist is first sent, with his stern preaching and austerity of life. With him the Jews wish "to dance," and "they pipe to him," but he "has not danced," and therefore is rejected. Then our Lord is sent to them, with his yoke so sweet, his burden so light; he bids the Jews "rejoice," but they invite him to "mourn and weep," and since he does not do so, he too is rejected. The Jews are as spoilt children, who are never satisfied.

33. He hath a devil. They said the same of our Lord (cp. Jn. vii. 20; viii. 48; x. 20).

of wine, a friend of publicans and sinners. And wisdom **35**
is justified by all her children.

And one of the Pharisees desired him to eat with him. **36**
And he went into the house of the Pharisee, and sat down
to meat. And behold a woman that was in the city, a **37**
sinner, when she knew that he sat at meat in the
Pharisee's house, brought an alabaster box of ointment ;
And standing behind at his feet, she began to wash his **38**
feet with tears, and wiped them with the hairs of her
head, and kissed his feet, and anointed them with the
ointment.

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35. Wisdom—i.e. the ways of a God " who knoweth hidden things, who knoweth all things before they come to pass, who beholdeth the ends of the world, and looketh on all things that are under heaven."——**Is justified**—" is ever justified," is ever shown to be righteous (cp. Rom. iii. 4).——**By all her children.** The " all " is absent from Mt.'s account. The " children " are the faithful minority who welcome both our Lord and St. John.

36. This incident is peculiar to Lk.——**Desired him.** Lk. alone tells us that on three occasions our Lord accepted invitations from Pharisees to eat bread. For the other two see xi. 37 and xiv. 1. The motives of Simon in giving the invitation were not of the best.——**He sat down**—" he reclined " on a couch.

37. And behold. Apparently her entrance caused some astonishment.——**In the city.** Probably Capharnaum.——**A sinner** —" who was of such a character as to be known to be a sinner." It is always held that this was St. Mary Magdalen, " out of whom seven devils were gone forth " (Lk. viii. 2), the sister of Lazarus and Martha, who again on the eve of our Lord's Passion anointed his feet, and received his praise for her deed (Jn. xii. 3).—— **An alabaster box.** The word is derived from the name of a town in Egypt. Alabaster is softer than marble, and more easily worked, and very suitable for being wrought into boxes. Nothing is said on this occasion as to the value of the ointment.

38. Standing behind at his feet. It was the custom to remove the sandals before meals, and to recline on couches, leaning the left elbow on the table as a support, and stretching the feet backwards at an angle. It would thus be quite easy for St. Mary Magdalen to reach the feet of our Lord, without making any stir. ——**And kissed**—" continued to kiss affectionately." The Greek verb is a very expressive one, and the same is used of the father of the prodigal son (Lk. xv. 20), of the kiss of Judas (Mt. xxvi. 49, and Mk. xiv. 45), and of the Ephesian elders at Miletus in their farewell to St. Paul (Acts xx. 37), but nowhere else.

39 And the Pharisee, who had invited him, seeing it, spoke within himself, saying: This man if he were a prophet, would know surely who and what manner of woman this is that toucheth him, that she is a sinner.
40 And Jesus answering, said to him: Simon, I have somewhat to say to thee. But he said: Master, say it.
41 A certain creditor had two debtors, the one owed five
42 hundred pence, and the other fifty. And whereas they had not wherewith to pay, he forgave them both. Which
43 therefore of the two loveth him most? Simon answering said: I suppose that he to whom he forgave most. And
44 he said to him: Thou hast judged rightly. And turning

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39. Spoke within himself, as usual!——**Would know surely.** Yes, and you, Simon, did you but know what is going on in this woman's soul, would judge very differently!——**What manner of woman**—"who and of what character."——**That toucheth him**—"that clingeth to him."

40. Answering—i.e. unspoken thoughts of Simon, for he had not said a word. "Jesus *heard* the Pharisee thinking," says St. Augustine.——**Master**—"Teacher."

41. Creditor—"money-lender."——**Pence.** The ordinary silver currency of Palestine was the Roman *denarius*, the "*penny*" so frequently mentioned in the Gospels. Originally, as its name implies, it was a silver piece equal to ten *ases*, but with the successive reductions of the *as*, or halfpenny, it had become equal to sixteen *ases*. Thus the value of the *old* penny was about 9d., that of the later penny about 7½d. A *denarius* was commonly considered the day's wages of a labourer.

42. He forgave—"he freely (or gladly) forgave." Cp. Eph. ii. 8.

43. I suppose—"I presume." The words were spoken with contempt, as though Simon said, "How can you ask me such a silly question?" Our Lord answers with greatest gentleness.

44. Turning. St. Mary Magdalen was behind our Lord, as already explained, and so far he had not spoken to her, or noticed her in any way.——**Dost thou see?** What wondrous point in this question! Yes, Simon had indeed seen her, and had thought many things about her and about her Friend.——**Thou gavest me no water.** When "the three men" visited Abraham in the vale of Mambre, he "ran to meet them, and adored down to the ground, and said: Pass not away from thy servant, but I will fetch a little water, and wash ye your feet, and rest ye under the tree" (Gen. xviii. 4). Simon had omitted this first and most necessary act of civility (cp. 1 Tim. v. 10).

to the woman, he said unto Simon: Dost thou see this woman? I entered into thy house, thou gavest me no water for my feet; but she with tears hath washed my feet, and with her hairs hath wiped them. Thou gavest 45
me no kiss; but she, since she came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; 46
but she with ointment hath anointed my feet. Where- 47
fore I say to thee: Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less. And he said to her: Thy sins are forgiven 48
thee. And they that sat at meat with him began to say 49
within themselves: Who is this that forgiveth sins also? And he said to the woman: Thy faith hath made 50
thee safe, go in peace.

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45. No kiss. Had Simon wished to greet our Lord aright, he would have kissed his cheek, or his hand. But Mary Magdalen kissed his feet!——**To kiss**—"to kiss affectionately."

46. With oil. Not even with a little oil, and oil is so cheap! Mary Magdalen used ointment that probably was very expensive. Notice the contrasts in this passage: (*a*) between water and tears; (*b*) between a cold, formal kiss of respect and repeated kisses of devotion and affection; (*c*) between a kiss on the hand or face and one on the feet; (*d*) between cheap oil and precious ointment; (*e*) between anointing the head and anointing the feet.

47. Many sins—"her sins, yes, the many." Our Lord does not hesitate to say that they *are* many.——**Are forgiven**—"have been forgiven, and remain so."——**He loveth less.** These words are addressed to Simon, and are quite in the same key with all our Lord's words to Pharisees about themselves. "They that are whole need not the Physician."

49. To say within themselves—as usual.——**Who is this?** The "this" is contemptuous.——**Sins also**—"even sins."

50. And he said—"But he said." Our Lord ignored their thoughts and objections, and repeated his blessing on St. Mary Magdalen.——**Thy faith hath made thee safe.** Our Lord had said above that her sins were forgiven on account of her love; but it was faith that made her believe he could forgive her sins, and thence kindled in her the love that was the proximate disposition for receiving pardon. Faith lays the foundation on which first love and then justification are built; it is in this sense that St. Paul says "we are justified by faith."

CHAPTER VIII

THE HOLY WOMEN MINISTER TO OUR LORD—THE PARABLE OF THE SOWER—OUR LADY VISITS OUR LORD —OUR LORD CALMS THE STORM ON THE LAKE—OUR LORD HEALS THE DEMONIAC—OUR LORD RAISES TO LIFE THE DAUGHTER OF JAIRUS

1 And it came to pass afterwards, that he travelled through the cities and towns, preaching and evangelizing
2 the kingdom of God; and the twelve with him. And certain women who had been healed of evil spirits and infirmities; Mary who is called Magdalen, out of whom
3 seven devils were gone forth, and Joanna the wife of

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1. Afterwards. The time seems to be about the last half of the second year of the Public Ministry. The Greek word denotes that we here begin a new phase or period of our Lord's ministry. Capharnaum is no longer his headquarters.——**Through the cities and towns**—"from city to city, and from town to town." The light and casual way in which labours so strenuous and great are mentioned is very remarkable.——**Preaching**—"proclaiming as a herald."——**With him.** But probably not as yet preaching. The idea is rather that they are still being trained; their trial missions come later on.

2. And certain women. The whole verse is peculiar to Lk., and is interesting as showing us how our Lord and his disciples lived when they were not being entertained in some house. No other Evangelist gives us this information.——**Mary called Magdalen**—i.e. of Magdala, a village situated about the centre of the western shore of the Lake of Galilee.——**Seven devils.** Seven is a number of completion, and the phrase means that she was as wicked as it is possible to be. The fact is mentioned in the same words in Mk. xvi. 9. She became one of our Lord's most faithful followers. She was at his crucifixion and burial; she was among those who prepared the materials to embalm him; she went first to the sepulchre on Easter Day; she was the first, after our Lady, to whom the Risen Lord appeared.

3. Joanna. She is mentioned again with Mary Magdalen in xxiv. 10.——**Chusa.** It has been suggested that he is "the ruler" mentioned in Jn. iv. 46, whose son our Lord healed. Those at the court of Herod Antipas must have heard much about our Lord from St. John Baptist, and in other ways. In Acts xiii. 1 we read that Manahen, Herod's foster brother, became a Christian,

Chusa, Herod's steward, and Susanna, and many others who ministered unto him of their substance.

And when a very great multitude was gathered 4
together and hastened out of the cities unto him, he
spoke by a similitude. The sower went out to sow his 5
seed. And as he sowed some fell by the way side, and it
was trodden down, and the fowls of the air devoured it.
And other some fell upon a rock; and as soon as it was 6
sprung up, it withered away, because it had no moisture.
And other some fell among thorns, and the thorns grow- 7
ing up with it, choked it. And other some fell upon 8

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and he was probably the source of Lk.'s information about the Herodian family.——**Susanna.** This is the only mention of her. The name means "Lily."——**Who ministered**—"who were such as to be able to minister"—i.e. they had means (cp. Mt. xxvii. 55) ——**Unto him.** A better reading has "unto them."

4. This parable is also recorded by Mt. (xiii. 1) and Mk. (iv. 1). It is one of which we have our Lord's own interpretation. The Gospels contain in all about thirty-five parables, and of these eighteen, or more than half, applicable to Jew and Gentile alike, and descriptive of human nature in its widest reach, come in Lk. alone.——**A very great multitude.** Lk. alone uses the superlative.——**Was gathered**—"was gathering." Notice the air of agitation and excitement to see and hear our Lord depicted in this verse. It was the increasing crowd which made our Lord "go up into a boat, and sit in the sea, while all the multitude was upon the land by the sea side" (Mk.).

5. The sower—"a sower." Notice the solemnity of the opening words. Mk. opens the parable with the sharp words "Hear ye," calling for attention. The subject of the parable was familiar to those who lived in the neighbourhood of the Lake, where the land was rich and for the most part well cultivated. ——**It was trodden down.** Peculiar to Lk.

6. Because it had no moisture. Peculiar to Lk. Both Mt. and Mk. have "because it had no depth of earth."

7. Among thorns—"in the midst of thorns." In summer and autumn there are parts of the plain which are quite impervious from the forest of gigantic thistles which covers them, "so tall and so dense that no horse can break through."——**Growing up with it.** Lk. alone emphasises the idea of the simultaneous growth of the thorns and the good seed.

8. A hundred fold. Lk. omits all mention of the degrees of fruitfulness of the good seed—"the thirty fold, the sixty fold and the hundred fold"—which are given by both Mt. and Mk. ——**Saying these things, he cried out.** Peculiar to Lk. The imperfect tense in "cried out" may indicate that our Lord repeated the solemn words, which all three Evangelists record, more than once.

good ground; and being sprung up yielded fruit a hundred fold. Saying these things, he cried out: He that hath ears to hear, let him hear.

9 And his disciples asked him what this parable might
10 be. To whom he said: To you it is given to know the mystery of the kingdom of God: but to the rest in parables, that seeing they may not see, and hearing may
11 not understand. Now the parable is this: The seed is
12 the word of God. And they by the way side are they

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9. And his disciples asked him. Mt. tells us that the disciples first asked our Lord why he spoke to the people in parables at all—a question he answered at some length. Mk. adds that the question was put to our Lord "when he was alone." Mt. is here the most full, Lk. the most brief.

10. The mystery. The proper use of this word is the opposite of its current use. We use it to speak of something which we cannot understand, but in N.T. it always means something once hidden, but now made clear (cp. Col. i. 26; 1 Tim. iii. 16).—— **That seeing**—"so that seeing." The words are a quotation from Isaias (vi. 9), and Mt. gives the passage in full, as is his wont. Our Lord began to teach in parables at a time when he was continually thronged by enthusiastic multitudes, whose attraction to him, however, was often shallow and largely mixed with idle curiosity. The object of the Parables, therefore, was first to thin out his followers, by choking off those who did not want the trouble of thinking, and were not really anxious about their souls, and secondly to excite the interest of those who wished to learn, and were not inclined to shirk the labour of thought and enquiry. However illuminating the Parables are to those who have some kind of spiritual-mindedness, it is rarely that their meaning and force are obvious on the surface. That meaning, therefore, is for the Apostles and for the earnest seekers after truth, while their outward form is for the shallow multitude, with a view to testing them, and to signalise to them that our Lord's doctrine is mysterious, deep, and searching. Thus the phrase "that seeing they may see," etc., indicates primarily the *effect* of the Parables, but also, to some extent, their *purpose*, because our Lord always preferred a faithful few, and would not "trust himself" to the fickle many (Jn. ii. 24).

11. The word of God. The phrase is practically peculiar to Lk., who uses it sixteen times in his Gospel and in the Acts. Mt., Mk. and Jn. only have it once. Cp. Col. i. 5, 6.

12. The devil. "The direct statement of our Lord himself is proof of the existence of a personal devil, and one who is always on the alert to take grace away from those who receive it."—— **Lest believing they should be saved.** Peculiar to Lk. (cp. Heb. ii. 1).

that hear ; then the devil cometh, and taketh the word out of their heart, lest believing they should be saved. Now they upon the rock, are they who when they hear, 13 receive the word with joy : and these have no roots : for they believe for a while, and in time of temptation they fall away. And that which fell among thorns, are they 14 who have heard, and going their way, are choked with the cares and riches and pleasures of this life, and yield no fruit. But that on the good ground, are they who in 15 a good and very good heart, hearing the word, keep it, and bring forth fruit in patience.

Now no man lighting a candle covereth it with a 16 vessel, or putteth it under a bed ; but setteth it upon a candlestick, that they who come in may see the light. For there is not anything secret, that shall not be made 17 manifest ; nor hidden, that shall not be known and come abroad. Take heed therefore how you hear. For who- 18 soever hath, to him shall be given : and whosoever hath not, that also which he thinketh he hath, shall be taken away from him.

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13. With joy. This gladsome reception is noted by all three writers, but it is a matter of emotion merely, not a true conversion to God.

14. Going their way. The phrase implies a certain carelessness as to dangers, which leads to their not noticing the growth of "the lusts after other things," nor how they are being caught by "the deceitfulness of riches." In the end they are choked, not at once, for choking is a process that takes time.——**Yield no fruit**—"never reach their end," never attain to maturity.

15. In a good and very good heart. Peculiar to Lk. The words are to be taken closely with "keep it," not with "hearing." Such people are the very opposite of those described in Jas. i. 23–25.——**In patience**—"with endurance," or "with perseverance." Again Lk. omits the varying degrees of fruitfulness, which are given by both Mt. and Mk.

16. Now no man. Our Lord is the one who has lit the candle ; he has given light to his Apostles, and they in turn are to give the light to "those who come in "—a reference to the Gentiles. This is the connecting thought between vv. 15 and 16.

17. This verse is practically repeated in xii. 2, 3.

18. How you hear. Mk. (iv. 24) has "what you hear." The verse warns us as to the need of using the graces we are given, and also of the danger and likelihood of self-deception (cp. Jn. xv. 2).

19 And his mother and brethren came unto him; and
20 they could not come at him for the crowd. And it was told him: Thy mother and thy brethren stand without,
21 desiring to see thee. Who answering said to them: My mother and my brethren, are they who hear the word of God, and do it.
22 And it came to pass on a certain day, that he went into a little ship with his disciples, and he said to them: Let us go over to the other side of the lake. And they
23 launched forth. And when they were sailing, he slept;

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19. This visit of our Lady is also recorded by Mt. (xxi. 46) and Mk. (iii. 31).——**And brethren**—i.e. the cousins and friends. The children of Mary of Cleophas were among them. The word in Scripture implies any near relative.——**Came unto him**—"fell in with him."——**They could not come at him for the crowd.** Peculiar to Lk. Both Mt. and Mk. have "standing without."

20. Desiring to see thee. More tender and expressive than the "seeking thee" of Mt. and Mk.

21. Who answering. Lk. is here very brief, and omits our Lord's question: "Who is my mother, and who are my brethren?" Our Lord is now engaged in his active work for souls, and he here teaches the lesson of the necessity of detachment from relatives and possessions in those who have received a call to such work. He in no way slights his blessed mother, as has been stupidly said: nay, he rather shows how great is his love and esteem for her, by declaring that they who "hear the word of God and do it" are dear to him as was she "who kept all his words, pondering them in her heart" and ever proved herself "the handmaid of the Lord." Cp. Jn. xv. 14.

22. On a certain day. This incident is also recorded by Mt. (viii. 18) and Mk. (iv. 35). Mt. tells us that it was the sight of the "great multitudes about him" which made our Lord decide to cross the water, and Mk. adds that it was evening —— **Into a little ship.** There were "other ships" there also, but the disciples clearly saw how fatigued our Lord was, and were anxious to get him away, and so "took him even as he was in the ship."——**They launched forth.** Peculiar to Lk., who here, as usual, uses the technical nautical term. They crossed from the western to the eastern side of the Lake, a district that has always been comparatively uninhabited.

23. He slept—"he fell asleep." Mk. adds: "in the hinder part of the ship, upon a pillow." This is the only occasion on which we read of our Lord sleeping.——**There came down.** This is an exact translation of the Greek verb, and a most exact statement of what happened. The tense of the verb expresses a sudden storm arising. Such storms are common on the Sea

and there came down a storm of wind upon the lake, and they were filled, and were in danger. And they came 24
and awakened him, saying: Master, we perish. But he arising rebuked the wind and the rage of the water; and it ceased, and there was a calm. And he said to them: 25
Where is your faith? Who being afraid, wondered, saying one to another: Who is this (think you) that he commandeth both the winds and the sea, and they obey him?

And they sailed to the country of the Gerasens which 26
is over against Galilee. And when he was come forth to 27
the land, there met him a certain man who had a devil now a very long time, and he wore no clothes, neither did

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of Galilee, which lies 600 feet below the sea-level, for the hills around are furrowed with ravines, and the winds rush through these with great speed, and soon lash the waters into fury.——**And they were filled**—" they began to be filled." Every moment made matters worse.

24. And awakened him. In their hour of peril, he was their one hope.——**Master.** The title is doubled in the Greek, and this is peculiar to Lk. So we should read: " Master, Master." ' Lk. alone gives our Lord this title.——**Rebuked.** With the words: " Peace, be still," as Mk. alone tells us.——**A calm.** Both Mt. and Mk. call it " a great calm."

25. Where is your faith? The rebuke of our Lord to the Twelve is placed by Mt. *before* the stilling of the storm, and both in Mt. and Mk. is worded more severely than it is by Lk. But " Lk. ever spares the Twelve."——**Both the winds and the sea.** Yes, in this consisted the astounding completeness of the miracle: winds may drop in a moment, but angry waves take time to subside. But at our Lord's word both had ceased to rage.

26. They sailed to—" they landed at." Lk. again uses the nautical term, and one found only here in N.T.——**The Gerasens.** There is much confusion in the readings here: Gerasens, Gadarenes, and Gergesenes, being found. Three places are known: (1) Gergesa on the eastern shore of the Lake, exactly opposite to Magdala, where the Lake is widest. This is no doubt the place where the miracle was worked; (2) Gadara, situated a few miles south-east of the Lake; (3) Gerasa, situated more than thirty miles from the Lake, in Peraea. Lk. is alone in using the phrase " which is over against Galilee," and by it practically fixes the fact that Gergesa is the right reading.

27. A certain man. This miracle is recorded also by Mt. (viii. 28) and Mk. (v. 1). Mt. says there were *two* men possessed with devils.——**Now a very long time.** Peculiar to Lk.——**He wore no clothes.** Peculiar to Lk.

28 he abide in a house, but in the sepulchres. And when he saw Jesus, he fell down before him; and crying out with a loud voice, he said: What have I to do with thee, Jesus, Son of the most high God? I beseech thee, do not
29 torment me. For he commanded the unclean spirit to go out of the man. For many times it seized him, and he was bound with chains, and kept in fetters; and breaking the bonds he was driven by the devil into the
30 deserts. And Jesus asked him, saying: What is thy name? But he said: Legion; because many devils
31 were entered into him. And they besought him that he
32 would not command them to go into the abyss. And there was there a herd of many swine feeding on the mountain; and they besought him that he would suffer
33 them to enter into them. And he suffered them. The devils therefore went out of the man, and entered into the swine; and the herd ran violently down a steep place into the lake, and was stifled.
34 Which when they that fed them saw done, they fled,
35 and told it in the city and in the villages. And they

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29. He commanded—"he had commanded."——**Breaking the bonds.** Mk. says: "No man now could bind him, not even with chains."

30. Legion. A legion consisted of 6000 soldiers, and this man, who was probably a Jew, would be familiar with the idea since the Roman conquest of Palestine.

31. They besought him—"they kept on beseeching him."——**Into the abyss**—i.e. back into hell. Read Apoc. ix. 1–11.

32. A herd. Mk. says of "about two thousand."——**And he suffered them.** This is exactly Mk.'s phrase: "he gave them leave." Mt. says that our Lord said to the devils: "Go," which is equivalent to "you may go."

33. A steep place—"the steep place." The Greek implies that the actual place was quite well known, and close to Khersa (the modern name of the locality) there is just such a slope. Elsewhere the cliffs come close to the water's edge.——**Was stifled.** The Greek word is the same as that used of the choking of the seed by the thorns in the parable of the Sower.

35. Found the man. The fourfold change wrought in him is fully brought out: he is sitting instead of restless; he is clothed instead of naked; he is "well in his wits" instead of "exceeding fierce"; he is at the feet of our Lord instead of an outcast from human society.

went out to see what was done; and they came to Jesus, and found the man, out of whom the devils were departed, sitting at his feet, clothed, and in his right mind, and they were afraid. And they also that had 36
seen told them how he had been healed from the legion. And all the multitude of the country of the Gerasens 37
besought him to depart from them; for they were taken with great fear. And he going up into the ship returned back again. Now the man, out of whom the devils were 38
departed, besought him that he might be with him. But Jesus sent him away, saying: Return to thy house, and 39
tell how great things God hath done to thee. And he went through the whole city, publishing how great things Jesus had done to him.

And it came to pass, that when Jesus was returned, the 40
multitude received him: for they were all waiting for him. And behold there came a man whose name was 41
Jairus, and he was a ruler of the synagogue: and he fell down at the feet of Jesus, beseeching him that he would come into his house. For he had an only daughter 42

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37. Besought him to depart. Their feeling was very akin to that of St. Peter at the miraculous draught of fishes. He too asked our Lord to depart from him (v. 8). It was altogether more than they could stand.

38. Now the man—"but the man." He alone wished to cling to our Lord.——**Besought him.** Mk. says that this earnest entreaty was made just as our Lord was stepping into the boat.

39. To thy house. Mk. adds: "and to thy friends." Notice how much more the man did than our Lord told him to do. He not merely "told," he "published" or "heralded," far and wide, and this not merely "in his house" or home-circle, but "throughout the whole city." Mk. adds: "he began to publish it in Decapolis."

40. And it came to pass. For the third time in this chapter. ——**Was returned** "into his own city"—i.e. Capharnaum.——**Received**—"welcomed him with pleasure."——**They were all waiting for him.** Peculiar to Lk. Notice the "all."

41. And behold. Lk.'s usual phrase. This miracle is recorded also by Mt. (ix. 18) and Mk. (v. 22). Lk. and Mk. alone give the name of the ruler.——**A ruler of the synagogue**—i.e. a leading elder. The synagogues were managed by such lay officials.

42. An only daughter—"an only child." Lk. alone mentions this fact, as also in vii. 12 and ix. 38.

almost twelve years old, and she was dying. And it happened, as he went, that he was thronged by the
43 multitudes. And there was a certain woman having an issue of blood twelve years, who had bestowed all her substance on physicians, and could not be healed by
44 any: she came behind him, and touched the hem of his garment; and immediately the issue of her blood
45 stopped. And Jesus said: Who is it that touched me? And all denying, Peter and they that were with him said: Master, the multitudes throng and press thee,
46 and dost thou say, Who touched me? And Jesus said: Somebody hath touched me; for I know that virtue is
47 gone out from me. And the woman seeing that she was not hid, came trembling, and fell down before his feet:

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43. Twelve years. The duration of the malady is mentioned in all three accounts.——**Who had bestowed**—"who had moreover bestowed"—i.e. in addition to all her suffering.——**Could not be healed.** A more gentle phrase than that of Mk. who says: "she was nothing the better but rather the worse." By the Law, she had to be "put apart," and was accounted "unclean" (Lev. xv. 19, 25). There is a tradition that this woman was St. Veronica.

44. The hem—"the tassel." A tassel, with three white threads and one of blue, was attached to the four corners of the upper garment worn by Jews. "Speak to the children of Israel, and thou shalt tell them to make to themselves fringes in the corners of their garments, putting in them ribands of blue, that when they shall see them, they may remember all the commandments of the Lord, and not follow their own thoughts and eyes going astray after divers things, but rather being mindful of the precepts of the Lord, may do them and be holy to their God" (Num. xv. 38–40). Cp. Mt. xxiii. 5. One of the four tassels hung over the shoulder at the back, and this was probably the one which the woman touched.

45. Peter. Lk. alone makes special mention of St. Peter here. ——**Throng and press thee.** Mk. has only "throng thee." The words are very strong, and imply that our Lord was quite a prisoner, surrounded on all sides. Meanwhile poor Jairus was waiting anxiously for our Lord to reach his house, knowing that his little daughter had probably breathed her last by now, owing to the delay. Yet he does not complain!

47. Seeing that she was not hid. Peculiar to Lk.——**Declared before all the people.** Peculiar to Lk.——**How she was immediately healed.** Peculiar to Lk.

and declared before all the people for what cause she had touched him, and how she was immediately healed. But 48
he said to her: Daughter, thy faith hath made thee whole; go thy way in peace.

As he was yet speaking, there cometh one to the ruler 49
of the synagogue, saying to him: Thy daughter is dead; trouble him not. And Jesus hearing this word, answered 50
the father of the maid: Fear not; believe only, and she shall be safe. And when he was come to the house, he 51
suffered not any man to go in with him, but Peter, and James, and John, and the father and mother of the maiden. And all wept and mourned for her. But he 52
said: Weep not; the maid is not dead, but sleepeth. And they laughed him to scorn, knowing that she was 53

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48. Daughter. This is the only instance of our Lord thus addressing a woman.

49. As he was yet speaking. What pathos in this detail! How it helps us to understand the agony of mind endured by Jairus! While he hears our Lord declare that one sufferer is made whole, he hears that his own sufferer is now no more. "Thy daughter is dead!" In the Greek the word "dead" comes first with emphasis: "Dead is thy child!"——**Trouble him not**—"trouble not the Teacher any longer." Clearly the messenger and those who sent him did not believe that our Lord could raise the dead to life, though he be able to heal the sick.

50. She shall be safe. Mt. omits this part of the story altogether, and Lk. records our Lord's words to Jairus more fully than Mk. Our Lord does not exactly say what he meant to do, but the strain on the patience and faith of Jairus, caused by the delay, had been so severe, that our Lord seems to have felt that some reassuring words of comfort were almost due to him.

51. To go in with him—i.e. into the room where the dead child lay.——**Peter, and James, and John.** The three privileged witnesses also of the Transfiguration and of the Agony in the Garden.

52. And all wept and mourned—"all wept and were striking their breasts." Notice the "all," peculiar to Lk. The scene of confusion in the ruler's house is more fully described by Mt. and Mk.

53. They laughed him to scorn. The child was dead indeed, and all knew her to be so, but to raise her from death to life was as easy to our Lord as to awaken her from sleep.

54 dead. But he taking her by the hand, cried out, saying:
55 Maid, arise. And her spirit returned, and she rose
56 immediately. And he bid them give her to eat. And her parents were astonished, whom he charged to tell no man what was done.

CHAPTER IX

OUR LORD SENDS HIS APOSTLES TO PREACH—THE FEEDING OF THE FIVE THOUSAND—FIRST PREDICTION OF THE SACRED PASSION—THE TRANSFIGURATION—THE HEALING OF THE DEMONIAC BOY—THE DEPARTURE FROM GALILEE—THE THREE ASPIRANTS

1 THEN calling together the twelve apostles, he gave them power and authority over all devils, and to cure diseases.
2 And he sent them to preach the kingdom of God, and to
3 heal the sick. And he said to them: Take nothing for

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54. Taking her by the hand. This gentle detail is recorded in all three accounts. To touch a dead body was to incur ceremonial uncleanness, as also to touch a leper; but our Lord did both. ——**Cried out.** With a raised voice.——**Maid, arise.** Mk. gives our Lord's exact words in Aramaic: "*Talitha, cumi.*"

1. Then. This is a vague note of time, but from Jn. vi. we learn that the miracle of feeding the five thousand took place just before the Pasch, so that we have now probably reached the close of the second year of our Lord's public ministry.——**Calling together the twelve.** Cp. Mt. (ix. 37) and Mk. (vi. 7). Mt.'s account is the most full.——**Power and authority.** Mt. and Mk. have "power" only. The two words may be taken closely together to form one idea, or "power" may be applied to diseases specially, "authority" to devils.——**All devils.** The "all" is peculiar to Lk.

2. To preach or herald the kingdom of God and to heal the sick is a summary of Apostolic work. Mk. says they were sent "two and two." For the result, see xxii. 35.

3. And he said. For a fuller account of the instructions, see Mt. (x. 5–15). Some of these are recorded by Lk. as given also to the Seventy (x. 1–16). There are slight discrepancies in the three accounts as to details, but the general sense is the same in all: "go as you are, without special preparation, without luggage."——**Scrip**—i.e. a basket in which to carry food.——**Nor money**—"nor silver." Lk. uses this word because it was the common metal coinage among the Greeks, while Mk. has "copper," the common Roman coinage. Mt. has both.

your journey, neither staff, nor scrip, nor bread, nor money, neither have two coats. And whatsoever 4
house you shall enter into, abide there, and depart not from thence. And whosoever will not receive you, when 5
ye go out of that city, shake off even the dust of your feet for a testimony against them. And going out they 6
went about through the towns, preaching the gospel and healing everywhere.

Now Herod the tetrarch heard of all things that were 7
done by him; and he was in a doubt because it was said by some, that John was risen from the dead: but 8
by other some, that Elias hath appeared; and by others, that one of the old prophets was risen again. And Herod said: John I have beheaded; but who is this 9
of whom I hear such things? And he sought to see him.

And the apostles, when they were returned, told him 10

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4. Abide there. The Apostles were careful to observe this injunction. Thus we read of "the church which is in their house," in Rom. (xvi. 5) and 1 Cor. (xvi. 19). They had fixed centres, where they could be found by all who wished to see them.

5. Shake off even the dust. St. Paul thus acted at Antioch in Pisidia (Acts xiii. 51), and at Corinth (Acts xviii. 6).

6. Preaching. Not "heralding" as in verse 2, but "announcing glad tidings."——**Healing.** Mk. mentions the use of oil for this purpose.——**Everywhere.** Peculiar to Lk., and very characteristic.

7. Now Herod. Cp. Mt. (xiv. 1), and Mk. (vi. 14). The fact that Galilee was now being evangelised in at least six different directions was enough to arouse the fears of Herod, who was living at Tiberias, a city which he had built, but which, so far as we know, our Lord never entered.——**Of all things that were done.** The "all" is peculiar to Lk.——**He was in a doubt**—"he remained utterly perplexed."

8. John was risen. Mt. represents Herod as saying that our Lord *is* the risen St. John, and omits all mention of Elias.

9. John I have beheaded. Notice the detestable pomposity of the phrase. This is the only record of the death of St. John in Lk.——**He sought to see him.** But never did so till the time of the Sacred Passion (xxiii. 7). The sentence is peculiar to Lk., and the Greek implies that Herod made quite a series of attempts to see our Lord—all unsuccessful.

10. When they were returned. We do not know at all how long they were absent, but should allow at least a month for their work.——**Told**—"related fully," or "in detail."——**Taking**

all they had done ; and taking them he went aside into a desert place apart, which belongeth to Bethsaida.
11 Which when the people knew they followed him, and he received them, and spoke to them of the kingdom of God,
12 and healed them who had need of healing. Now the day began to decline. And the twelve came and said to him : Send away the multitude, that going into the towns and villages round about, they may lodge and get
13 victuals ; for we are here in a desert place. But he said to them : Give you them to eat. And they said : We have no more than five loaves and two fishes : unless perhaps we should go and buy food for all this multitude.

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them—" taking them aside," or " to himself " with an object. Here the object is that they should have some time for rest and retirement after the publicity and strain of their mission. It is a most expressive word, and occurs again in verse 28, also in xviii. 31.——**Bethsaida**—i.e. Bethsaida Julias, at the north-east end of the Lake.

11. They followed him. Our Lord crossed the Lake by a boat, and Mk. (vi. 33) describes wonderfully the excitement of the people, and their keenness to follow : " And they *saw* them going away : and many knew : and they *ran flocking* thither *on foot* from *all* the cities, and were there *before* them."—— **He received them**—" he welcomed them."——**And spoke**—" and spoke much," or " continued to speak."

12. Now the day. The miracle of feeding the five thousand is the only miracle recorded by all four Evangelists (cp. Mt. xiv. 14 ; Mk. vi. 34 ; Jn. vi. 4). In all four accounts it is placed as a kind of *climax* to the work of our Lord. From that day the shadow of the Sacred Passion seems to arise, and the end comes more and more in sight.——**The twelve came.** So too in Mt. and Mk., while Jn. represents our Lord as taking the initiative in the matter of feeding the crowd, by putting a question to St. Philip : " Whence shall we buy bread that these may eat ? "

13. Give you. The " you " is very emphatic.——**We have no more.** The five loaves and two fishes did not belong to them, but to a boy in the company. Our Lord had told the Twelve to " go and see " how much food they could find, and this was the result of their search, as St. Andrew reported it to our Lord. ——**Unless we should go.** According to Jn., St. Philip had made a rough estimate that two hundred pennyworth of bread would barely suffice to buy enough for " everyone to take a *little*." The question of the Apostles implies both perplexity and good-will.

Now there were about five thousand men. And he said 14
to his disciples: Make them sit down by fifties in a
company. And they did so. And made them all sit 15
down. And taking the five loaves and the two fishes, he 16
looked up to heaven, and blessed them: and he broke,
and distributed to his disciples, to set before the multi-
tude. And they did all eat, and were filled. And there 17
were taken up of fragments that remained to them,
twelve baskets.

And it came to pass, as he was alone praying, 18
his disciples also were with him: and he asked them,

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14. Men—i.e. not counting women and children, as Mt. says. These would be far less in number than the men, and would be kept apart.——**By fifties in a company**. Peculiar to Lk., who alone makes no mention of "the grass in the place."

15. Made them all sit down. The "all" is peculiar to Lk.

16. Taking the five loaves. The accounts of Mt., Mk. and Lk. are here almost *verbatim* the same. One year from this day our Lord will again "look up to heaven, and take bread, and bless it, and break it, and give it to his disciples"; it will be "a Bread that cometh down from heaven," and it will be bestowed "on the night in which he was betrayed."——**And distributed**—"continued to distribute."

17. They did all eat and were filled. The verse forms a glorious climax to the event. An hour ago a great difficulty was present to the minds of all: there were five thousand hungry men to feed, and nothing to set before them. Now the difficulty has been solved, and all are happy, content, and grateful. It must be carefully noted here that St. Luke makes this the culminating point of our Lord's work in Galilee. He entirely omits the sequel to the miracle, e.g. the enthusiasm of the crowd, their dismissal by our Lord, the storm on the Lake, our Lord's walking on the waters, the great discourse on the Bread of life, and our Lord's journey to the coasts of Tyre and Sidon, where he healed the daughter of the Syro-Phœnician woman. We at once find our Lord (in verse 18) in the north, many miles from the Lake, and the whole tone of the narrative turns our thoughts and eyes towards Jerusalem, where "all things are to be accomplished that were written concerning the Son of man." There is a great break between verse 17 and verse 18.

18. As he was alone praying. What a picture! The Greek implies that the prayer was long continued. From Mt. (xvi. 13) and Mk. (viii. 27) we learn that this took place in the region of Caesarea Philippi, the most northerly point, so far as we know, to which our Lord reached.——**He asked them.** Mk. says the question was put "in the way"—quite simply.

saying: Whom do the people say that I am? But
19 they answered, and said: John the Baptist; but
some say Elias; and others say that one of the former
20 prophets is risen again. And he said to them: But
whom do you say that I am? Simon Peter answering,
21 said: The Christ of God. But he strictly charging them,
22 commanded they should tell this to no man. Saying:
The son of man must suffer many things, and be
rejected by the ancients and chief priests and scribes,
and be killed, and the third day rise again.
23 And he said to all: If any man will come after me, let
him deny himself and take up his cross daily, and follow
24 me. For whosoever will save his life, shall lose it; for

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19. One of the former prophets—i.e. one of the more ancient Prophets, such as Joel or Isaias, rather than one of those of more recent and post-exilic times, such as Aggaeus or Zacharias (cp. ix. 8).

20. Whom do you say? With emphasis on "you."——**Simon Peter.** His position as spokesman of the Twelve is here strikingly depicted. His answer is variously given. Mt. has: Thou art Christ, the Son of the living God. Mk. has: Thou art the Christ. Lk. has: The Christ of God. Our Lord's famous reply to St. Peter, as recorded by Mt. (xvi. 17–19), should be carefully read. And now that the great profession of faith has been made in the Divinity of our Lord, there comes the first Prediction of his Passion!

22. Must suffer. Notice the "must": the Passion is a pure necessity: "as Moses lifted up the serpent in the desert, so *must* the Son of man be lifted up," said our Lord to Nicodemus (Jn. iii. 14). Cp. xiii. 33; xvii. 25; xxiv. 7, 26, 44.——**Many things.** Notice how vague are these words; the details will be filled in by later predictions.——**Rejected.** The Greek word implies rejection after much examination.——**Be killed and rise again.** These are the important points. Our Lord couples his Resurrection with his death closely in all the predictions. How awful that word "killed" must have sounded in the ears of the Twelve—and this a whole year before the event!

23. He said to all. The "all" is peculiar to Lk., and very striking and emphatic. The reports of the words which follow are almost *verbatim* the same in Mt., Mk. and Lk.——**Will come**—"desireth to come" or "is willing to come."——**Daily.** Peculiar to Lk. This is the first mention of the cross. Cp. Rom. viii. 36; 1 Cor. xv. 31.

24. Cp. 2 Tim. ii. 11, 12.

he that shall lose his life for my sake, shall save it. For 25
what is a man advantaged, if he gain the whole world,
and lose himself, and cast away himself? For he that 26
shall be ashamed of me and of my words, of him the son of
man shall be ashamed when he shall come in his majesty,
and that of his Father, and of the holy Angels. But I
tell you of a truth: There are some standing here that 27
shall not taste death till they see the kingdom of God.
And it came to pass about eight days after these words, 28

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25. And lose himself, and cast away himself. Peculiar to Lk., who omits the words: "what shall a man give in exchange for his soul?" "All self-seeking is condemned in these verses as self-destruction: all self-sacrifice is approved as self-preservation." Our Lord has now given the world the one key to success, the one medicine of life; he has declared that a man's greatest enemy is himself, and consequently every man "must lead a dying life, for the more a man dies to himself, the more he lives to God." In verse 26 he crowns this teaching by a solemn declaration of his Divinity, and that "the Father hath given him authority to execute judgment, because he is the Son of man" (Jn. v. 27).

26. Cp. 2 Tim. i. 8, 12.

27. This difficult verse is in all three Synoptists, with slight variation. Mt. has "till they see the Son of man coming," while Mk. has "till they see the kingdom of God coming in power." It seems absurd to refer the words to the Transfiguration, for that took place within a week. Pentecost also seems too near, and *all* the Apostles saw that day, except one. It is best to refer the words to the destruction of Jerusalem, which was witnessed at least by St. John, and which swept away the last traces of the Old Dispensation, and left the Gospel in possession.

28. The Transfiguration is also recorded by Mt. (xvii. 1) and Mk. (ix. 1). Mt. and Mk. both say "after six days," i.e. after six full days of travelling, while Lk. in his phrase "about eight days" includes the evening of the day on which verse 27 was spoken (as he implies where he says "after these words"), and the day on which the Transfiguration took place.——**Into a mountain**—i.e. Mount Hermon, north of Caesarea Philippi. It could not well have been Mount Thabor, which is far away from where our Lord now is. Thabor can in no sense be called a "high" mountain, and was probably at this time an inhabited and fortified place, quite unsuited for so solemn a scene. Hermon is 9200 feet high, is quite isolated, and is the most conspicuous and beautiful mountain in Palestine. When the whole country is parched with the summer sun, white lines of snow still streak the head of Hermon.——**To pray.** Lk. alone mentions this as the primary purpose of the journey.

that he took Peter and James and John, and went up
29 into a mountain to pray. And whilst he prayed, the
shape of his countenance was altered, and his raiment
30 became white and glittering. And behold two men were
talking with him. And they were Moses and Elias,
31 appearing in majesty. And they spoke of his decease
32 that he should accomplish in Jerusalem. But Peter and
they that were with him were heavy with sleep. And
waking, they saw his glory, and the two men that stood
33 with him. And it came to pass that as they were
departing from him, Peter saith to Jesus: Master, it is
good for us to be here: and let us make three taber-
nacles, one for thee, and one for Moses, and one for
34 Elias; not knowing what he said. And as he spoke
these things there came a cloud, and overshadowed
them; and they were afraid, when they entered into

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29. Whilst he prayed. Peculiar to Lk.——**The shape of his countenance was altered.** The wording here is peculiar to Lk., who avoids the use of the word "transfigured," probably because he was writing for Gentile readers, who might confuse Transfiguration with the transformations of heathen mythology. ——**White.** This adjective occurs in all three accounts, but both Mt. and Mk. add "as snow"—a metaphor no doubt suggested by the perpetual snows of Hermon.

30. Two men. Lk. alone speaks of them as "men."——**And they were**—"and they were none other than."

31. The whole of this verse and of verse 32 is peculiar to Lk. Both Mt. and Mk. tell us that Moses and Elias "talked" with our Lord, but only Lk. tells us the subject of their conversation. St. Peter refers very fully to the Transfiguration in his second Epistle (2 Pet. i. 16–19), in which he refers to it as an occasion on which he was "an eyewitness of his greatness," and where he calls Hermon "the holy mount."——**His decease**—"His departure."——**He should accomplish**—"he fully intended to fulfil."

32. Heavy with sleep. The Transfiguration took place by night.——**Waking**—"becoming thoroughly awake."

33. As they were departing from him. Peculiar to Lk. The words explain St. Peter's impulsive remark. It was all so nice, and he wished it to continue.——**It is good**—"it is a grand thing."——**Not knowing what he said.** Peculiar to Lk.

34. A cloud. Mt. calls it "a bright cloud," which "overshadowed them"—i.e. our Lord, Moses and Elias, not the Apostles.——**They were afraid when they entered into the cloud.** Peculiar to Lk.

the cloud. And a voice came out of the cloud, saying : 35
This is my beloved Son, hear him. And whilst the voice 36
was uttered, Jesus was found alone. And they held their
peace, and told no man in those days any of these things
which they had seen.

And it came to pass the day following, when they 37
came down from the mountain, there met him a great
multitude. And behold a man among the crowd cried 38
out, saying : Master, I beseech thee, look upon my son,
because he is my only one. And lo, a spirit seizeth him, 39
and he suddenly crieth out, and he throweth him
down and teareth him so that he foameth, and bruising
him he hardly departeth from him. And I desired thy 40
disciples to cast him out, and they could not. And Jesus 41
answering said : O faithless and perverse generation,
how long shall I be with you, and suffer you ? Bring

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35. My beloved—" my chosen." The word in Mt. and Mk. is different, and is there rightly translated " beloved."

36. Whilst the voice was uttered—" after the voice had ceased."——**Jesus was found alone.** The Law and the Prophets, represented by Moses and Elias, have passed away ; our Lord alone remains as their fulfilment, " Jesus Christ yesterday, and to-day, and the same for ever " (Heb. xiii. 8).——**And they held their peace**, for, " as they came down from the mountain, Jesus charged them saying : Tell the vision to no man, till the Son of man be risen from the dead." So Mt. and Mk.

37. This miracle is also recorded by Mt. (xvii. 14) and Mk. (ix. 13). All three accounts place it on the day following the night of the Transfiguration. Mk.'s account is by far the most full and detailed.

38. Master—" Teacher."——**Look upon**—" look upon with pity."——**My only one.** This is the third miracle worked in favour of an only child, and the fact in all three cases is recorded by Lk. alone (cp. vii. 12 and viii. 42).

39. Hardly departeth from him—i.e. the fits are frequent and almost continual. The details given in the three accounts should be carefully noted and compared.

40. This fact is mentioned in all three accounts, but most forcibly by Lk. The reason is given in Mt. xvii. 19–20.

41. Perverse. A strong word, meaning " wrong-headed." So St. Paul speaks of " a crooked and perverse generation " among whom we are " to shine as lights in the world " (Phil. ii. 15).—— **How long shall I be with you ?** Cp. Is. lxv. 2 : " I have spread forth my hands all the day to an unbelieving people, who walk in a way that is not good, after their own thoughts."

42 hither thy son. And as he was coming to him, the devil
43 threw him down and tore him. And Jesus rebuked the unclean spirit, and cured the boy, and restored him to his father.

44 And all were astonished at the mighty power of God: but while all wondered at all the things he did, he said to his disciples: Lay you up in your hearts these words, for it shall come to pass that the son of man shall be
45 delivered into the hands of men. But they understood not this word, and it was hid from them, so that they perceived it not. And they were afraid to ask him concerning this word.

46 And there entered a thought into them, which of them

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42. The devil threw him. The Greek verb is the one used of wrestlers throwing to the ground an opponent in a contest.

43. Restored him to his father. As he delivered the young man at Naim to his mother (vii. 15). The detail is peculiar to Lk., who omits all mention of the disciples asking our Lord secretly later on why they had been unable to cast the devil out of the boy, as recorded by both Mt. and Mk.

44. This verse is peculiar to Lk., and full of marks of his style. Notice the use of the word "all," three times. The "while" just gives the point to the whole: at the very moment that they are enthusiastic about his deeds and ready "to make him king," our Lord speaks earnestly about his approaching humiliation and "obedience unto death."——**He did**—"he was ever doing," day by day.——**Lay you.** The "you" is emphatic. "Let others speak as they please, but do you, my chosen ones, ever bear in mind, that I am a sign to be contradicted, a Man of sorrows, acquainted with infirmity." The Passion of our Lord is the desire of his Sacred Heart. Note the earnestness and preciseness of the whole sentence.——**Shall be delivered.** This is the second Prediction of the Sacred Passion. It would be too much to say that the word "delivered" points directly to the act of Judas, but it certainly insinuates it. It means that our Lord shall be the victim of plots and treachery.

45. And it was hid from them, so that they perceived it not. Peculiar to Lk. Lk. is fond of repetitions such as these, in order to emphasise a point, especially a particular frame of mind (cp. xviii. 34). Lk. is a great psychologist.

46. Cp. Mt. (xviii. 1) and Mk. (ix. 32). From these sources we learn that this took place at Capharnaum, on the return from Mount Hermon, "when they abode together in Galilee" (cp. Jn. vii. 1). The dispute had taken place "in the way," but our Lord waited till "they were in the house" before he asked the pointed question (recorded by Mk.): "What did you treat of

should be greater. But Jesus seeing the thoughts of 47
their heart, took a child and set him by him. And he 48
said to them: Whosoever shall receive this child in my
name, receiveth me: and whosoever shall receive me,
receiveth him that sent me. For he that is the lesser
among you, he is the greater. And John answering, 49
said: Master, we saw a certain man casting out devils
in thy name, and we forbade him, because he followeth
not with us. And Jesus said to him: Forbid him not: 50
for he that is not against you, is for you.

And it came to pass when the days of his assumption 51

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in the way?" The same dispute arose at the Last Supper (xxii. 24–26).——**Should be greater**—"might be greater" than the rest.

47. Took a child. The force of the Greek is "took for his own use." Our Lord *wanted* the child, to serve as an object lesson in this opportunity of teaching his own.——**Set him by him**—i.e. in the place of honour. Mk. (ix. 35) says "in the midst of them," and adds that our Lord "embraced" the child.

48. This child. Mk. has "one such child."——**In my name.** A phrase specially frequent in Lk.——**He is the greater**—"he is great." Note the "is"; not "shall be," for he already is so.

49. And John answering. This verse incidentally brings out the beautiful candour of St. John. The words of our Lord "in my name" brought back to his mind something he had done, and of which he had not spoken to our Lord. He cannot rest (as the word "answering" implies) until he has owned up to it frankly. Cp. Mk. ix. 38–40.——**We forbade him**—"we endeavoured to forbid him." Probably this happened when St. John was on his trial mission, and we have here an example of his fiery disposition, so well illustrated in verse 54.

51. And it came to pass. For the fifth time in this chapter. This verse marks an important epoch in our Lord's life. He now leaves Galilee for good, and is occupied with a lengthy mission to Samaria, Peraea, and Judea. Twice in the course of these last six months of his life did he visit Jerusalem, for the Feasts of Tabernacles and of the Dedication, as St. John tells us (Jn. vii., and x. 22). For the rest St. Luke is our only authority, and he has given us a history of this period in the great section which now begins, and which lasts to ch. xviii. 14. If we had only Mt. and Mk. we should suppose that our Lord's last journey from Galilee to Jerusalem lasted at most a fortnight: few incidents are mentioned, and, where distances are indicated, not much time is required for traversing them. But Lk. shows us that the time occupied was at least four months. We are repeatedly reminded that our Lord is on his way to Jerusalem, but his

were accomplishing, that he steadfastly set his face to go
52 to Jerusalem. And he sent messengers before his face:
and going they entered into a city of the Samaritans, to
53 prepare for him. And they received him not, because
54 his face was of one going to Jerusalem. And when his
disciples James and John had seen this, they said: Lord,
wilt thou that we command fire to come down from
55 heaven and consume them? And turning, he rebuked
them, saying: You know not of what spirit you are.
56 The son of man came not to destroy souls, but to save.
And they went into another town.

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progress was slow and deliberate.——**The days of his assumption**—i.e. of his Ascension.——**He steadfastly set his face.** A remarkable Hebraism, denoting great fixedness of purpose. Cp. Jer. xxi. 10: "I have set my face against this city for evil, and not for good, saith the Lord."

52. Messengers. Perhaps James and John, who are mentioned in verse 54.——**Before his face.** Another Hebraism (cp. x. 1).——**Samaritans.** The first mention of them in this Gospel. They were the descendants of the foreign peoples settled in the land by the Assyrian kings, B.C. 721 (4 Kings xvii.). They adopted the Jewish religion in part, but "they made to themselves, of the lowest of the people, priests of the high places, and they placed them in the temples of the high places. And when they worshipped the Lord, they served also their own gods according to the custom of the nations out of which they were brought to Samaria. So these nations feared the Lord, but nevertheless served also their idols," and it was this mixture which made them specially hateful to the Jews who were so jealous of the purity of their race.

53. They received him not—"they welcomed him not."——**His face was of one.** Another Hebraism.——**Going to Jerusalem.** The Samaritans had a Temple of their own on Mount Garizim, and hence were hostile to all Galilean pilgrims who were on their way to Jerusalem.

54. James and John. Lk. alone gives this illustration of why our Lord gave them the title "Boanerges," while Mk. alone gives the title (iii. 17).

55. You know not. Some make this a question: "Know ye not?" Cp. Rom. xii. 19; Jas. i. 19, and iii. 16, 17.

56. But to save. The words contain Lk.'s favourite picture of our Lord. He is always Jesus Saviour on Lk.'s canvas (cp. 1 Tim. i. 15).——**Into another town.** The Greek word for "another" may mean "another kind of"—i.e. a friendly town, not a hostile one.

And it came to pass as they walked in the way, that a **57**
certain man said to him: I will follow thee whither-
soever thou goest. Jesus said to him: The foxes have **58**
holes, and the birds of the air have nests; but the son of
man hath not where to lay his head. But he said to **59**
another: Follow me. And he said: Lord, suffer me
first to go, and to bury my father. And Jesus said to **60**
him: Let the dead bury their dead; but go thou, and
preach the kingdom of God. And another said: I will **61**
follow thee, Lord, but let me first take leave of them
that are at my house. Jesus said to him: No man **62**
putting his hand to the plough, and looking back, is fit
for the kingdom of God.

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57. And it came to pass. This incident is recorded in part by Mt. (viii. 19–22), though in a different connection. Mt. only gives two out of the three instances mentioned by Lk.——**A certain man.** Mt. has "a certain Scribe."——**Whithersoever.** The word implies a certain want of reflection; the man spoke impulsively, and our Lord bade him think.

58. Nests—"roosting-places." Only for a short period of each year do birds have nests. Indeed our Lord "being rich, became poor for our sakes, that through his poverty, we might be rich" (2 Cor. viii. 9).

59. To another. Mt. has "another of his disciples," i.e. not one of the Twelve, but some casual follower of our Lord. In Mt. this disciple speaks first.——**To bury my father.** We need not suppose that the father was either dead or even ill. What the man asked was that he might *postpone* the day of following our Lord, and live at home until his father *did* die, and then inherit the property. After that, as he thought, he would be free, and able to follow his vocation. But with our Lord "*now* is the acceptable time, *now* is the day of salvation." He does not brook delay; St. Matthew and others had left "all things" at once to follow him: this man must do the same. So our Lord replies: "Let the dead bury their dead"—i.e. "when your father dies, there will be plenty at hand to see to his burial: you will not be wanted for that task: I have work for you *now*; leave all things, and come, follow me; go and preach the kingdom of God." Had the man's father been actually dead at the moment, or even near his end, our Lord would certainly have gladly allowed him to go home and do all that was needed; but this was not so. It was the indefinite, vague postponement of obedience to the call that displeased him.

61. And another said. This verse and the next are peculiar to Lk.

62. Looking back. Cp. Phil. iii. 13: "I do not count myself to have apprehended. But one thing I do: forgetting the things

CHAPTER X

THE MISSION OF THE SEVENTY-TWO—THE PARABLE OF THE GOOD SAMARITAN—OUR LORD IS ENTERTAINED BY MARTHA AND MARY

1 AND after these things the Lord appointed also other seventy-two: and he sent them two and two before his face into every city and place whither he himself was to

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that are behind, and stretching forth myself to those that are before, I press towards the mark, to the prize of the supernal vocation of God in Christ Jesus."——**Fit for**—"useful for." He may enter the Church of Christ, but he will never persevere therein. "Remember Lot's wife" (xvii. 32). "My just man liveth by faith: but if he withdraw himself, he shall not please my soul. For we are not the children of withdrawing unto perdition, but of faith to the saving of the soul" (Heb. x. 38, 39).

1. Appointed. The Greek verb occurs only here and in Acts i. 24, in the N.T., and means literally "to show forth," hence "to make public." The wondrous vigour of the language of verse 1–3 should be noted, so expressive of the desire of our Lord for the "work" to be well started and successfully carried through. Note the urgency in the three words "Pray," "Send," "Go."——**Also**—i.e. in addition to the Twelve.——**Seventy-two.** Another reading has "seventy." The number seventy is connected with certain things which it is supposed our Lord may have had in his mind in this fresh appointment—e.g. Moses was ordered to choose "seventy men of the ancients of Israel, to bear with him the burden of the people" (Num. xi. 16); also it was considered that the whole world consisted of seventy nations, and there were seventy members of the Sanhedrin.——**And he sent them.** Their work would be mainly among Gentiles in Peraea, and so we find no such words as those recorded by Mt. (x. 5): "Go not into the way of the Gentiles, and into the cities of the Samaritans enter not: but go rather to the lost sheep of the house of Israel." In fact this verse marks a great development of our Lord's work—as it were a beginning of the special work entrusted later on to St. Paul.——**Two and two.** Cp. Eccl. iv. 9: "It is better that two should be together, than one, for they have the advantage of their society: if one fall, he shall be supported by the other: woe to him that is alone, for when he falleth, he hath none to lift him up."——**Into every city**—i.e. into thirty-five places at least, in Peraea, Judea and Samaria.

come. And he said to them: The harvest indeed is 2
great, but the labourers are few. Pray ye therefore the
Lord of the harvest, that he send labourers into his
harvest. Go: Behold I send you as lambs among 3
wolves. Carry neither purse, nor scrip, nor shoes; and 4
salute no man by the way. Into whatsoever house you 5
enter, first say: Peace be to this house: and if the son 6
of peace be there, your peace shall rest upon him: but
if not, it shall return to you. And in the same house 7
remain, eating and drinking such things as they have:
For the labourer is worthy of his hire. Remove not from
house to house. And into what city soever you enter, 8
and they receive you, eat such things as are set before
you, and heal the sick that are therein, and say to them: 9
The kingdom of God is come nigh unto you. But into 10

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2. And he said to them. These words were also addressed to the Twelve (Mt. ix. 37, 38). Cp. Jn. iv. 35.——**That he send**—"that he send forth with haste." The Greek verb expresses an urgent need, that calls for immediate attention.

3. As lambs among wolves. The same words were addressed to the Twelve, with "sheep" instead of "lambs" (Mt. x. 16).

4. Salute no man by the way. This injunction was not given to the Twelve in the parallel passage in ix. 3–5. It is salutations "by the way" that our Lord forbids, for these are wont to be very lengthy in Eastern countries, and hence a source of much waste of time. Cp. 4 Kings iv. 29: "Then Eliseus said to Giezi: Gird up thy loins, and take my staff in thy hand, and go. If any man meet thee, salute him not: and if any man salute thee, answer him not."

5. Peace be to this house. These words have been adopted by the Church for use when a priest enters the room of the sick, carrying the Blessed Sacrament: also before administering Extreme Unction.

6. The son of peace. A Hebraism for one who desires and "pursues after" peace. Cp. "children of unbelief," "children of the light," in Eph. v. 6, 8.——**It shall return to you.** The metaphor in the Greek verb is taken from the "turn" in a race-course. Cp. Is. lv. 11: "So shall my word be, which shall go forth from my mouth: it shall not return to me void, but it shall do whatsoever I please, and shall prosper in the things for which I sent it."

7. For the labourer is worthy of his hire. Cp. 1 Cor. ix. 7, and 1 Tim. v. 18.

10. Into the streets—"into the open streets." Each town had one broad thoroughfare leading to and from the market-place.

whatsoever city you enter, and they receive you not,
11 going forth into the streets thereof, say: Even the very
dust of your city that cleaveth to us we wipe off against
you. Yet know this that the kingdom of God is at
12 hand. I say to you, it shall be more tolerable at that
13 day for Sodom, than for that city. Wo to thee, Corozain,
wo to thee, Bethsaida. For if in Tyre and Sidon had
been wrought the mighty works that have been wrought
in you, they would have done penance long ago, sitting

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11. That cleaveth to us. This expressive phrase is absent in ix. 5. The Greek verb for "cleaveth" is a medical term, used frequently by Lk. in the Acts, and in his Gospel here and in xv. 15.

12. More tolerable. Yes, for "to whom much has been given, from him much will be required." This great principle is repeated by our Lord in xxii. 47, 48. Cp. Heb. x. 28, 29: "A man making void the law of Moses, dieth without any mercy under two or three witnesses: how much more do you think, he deserveth worse punishments, who hath trodden under foot the Son of God, and hath esteemed the blood of the testament unclean, by which he was sanctified, and hath offered an affront to the Spirit of grace?"——**At that day**—i.e. the Day of Judgment, as is clear from verse 14.——**For Sodom.** "The men of Sodom were very wicked, and sinners before the face of the Lord, beyond measure. And the Lord rained upon Sodom and Gomorrha brimstone and fire from the Lord out of heaven" (Gen. xiii. 13 and xix. 24). Lk. omits Gomorrha, which Mt. (x. 15) includes.

13. Corozain. Except here and in the parallel passage in Mt. (xi. 21), Corozain is not mentioned in the Gospels. It was situated about three miles from Capharnaum. And yet most of our Lord's "mighty works" were done there, and of none of them have we the slightest record! Indeed "there are also *many* other things which Jesus did, which, if they were written every one, the world itself would not be able to contain the books that should be written" (Jn. xxi. 25).——**Bethsaida**—i.e. Bethsaida of Galilee (Jn. xi. 21), the fishing suburb of Capharnaum, on the west of the Lake.——**Long ago.** Words that point to prolonged labours on our Lord's part in those cities.——**In sackcloth and ashes.** Cp. Jonas (iii. 5): "And the men of Ninive believed in God; and they proclaimed a fast, and put on sackcloth from the greatest to the least: and the king of Ninive rose up out of his throne, and cast away his robe from him, and was clothed with sackcloth, and sat in ashes."

in sackcloth and ashes. But it shall be more tolerable 14
for Tyre and Sidon at the judgment, than for you. And 15
thou, Capharnaum, which art exalted unto heaven:
thou shalt be thrust down to hell. He that heareth you, 16
heareth me: and he that despiseth you, despiseth me.
And he that despiseth me, despiseth him that sent me.
And the seventy-two returned with joy, saying: 17
Lord, the devils also are subject to us in thy name. And 18
he said to them: I saw Satan like lightning falling from
heaven. Behold, I have given you power to tread upon 19

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14. Tyre and Sidon. Two commercial cities on the north-west coast of Palestine, noted for their prosperity and wickedness, and as such frequently denounced by the Prophets. "The multitude of their merchandise was filled with iniquity. Behold I come against thee, O Tyre, and I will cause many nations to come up to them as the waves of the sea rise up. And they shall break down the walls of Tyre, and destroy the towers thereof" (Ezech. xxviii. 16 and xxvi. 3, 4).

15. Which art exalted unto heaven. Better as a question: "Art thou exalted unto heaven?" Capharnaum was our Lord's "own city."

16. Heareth me. Thus closely does our Lord couple himself with his disciples (cp. i. Thess. iv. 8).

17. Returned. But of course not all at once.——**The devils**—"even the devils." This was more than they had been led to expect, for no power over evil spirits had been included in their charge, but only over the sick, whereas to the Twelve "power and authority over all devils" had been bestowed (ix. 1).

18. I saw Satan. These words are a warning to the disciples against any indulgence in spiritual pride. There was danger of their being carried away and over-elated by the success of their mission, and of their forgetting that they were "not sufficient to think anything of themselves, as of themselves, but that their sufficiency is from God" (2 Cor. iii. 6). It is "God who giveth the increase." So too Satan had been "full of wisdom, perfect in beauty, in the pleasures of the paradise of God. But he said in his heart: I will ascend into heaven; I will exalt my throne above the stars of God; I will ascend above the heights of the clouds; I will be like to the Most High" (Is. xiv. 13),—and he had fallen, and our Lord saw him fall!

19. I have given. With emphasis on "I."——**Power**—"the authority." The article is important. It implies that our Lord is giving them a real share in his own authority.——**To tread upon serpents and scorpions.** Cp. Ps. xc. 13: "Thou shalt walk upon the asp and the basilisk, and thou shalt trample under

serpents and scorpions, and upon all the power of the
20 enemy, and nothing shall hurt you. But yet rejoice not
in this that spirits are subject unto you: but rejoice in
this, that your names are written in heaven.
21 In that same hour he rejoiced in the Holy Ghost, and
said: I confess to thee, O Father, Lord of heaven and
earth, because thou hast hidden these things from the
wise and prudent, and hast revealed them to little ones.
22 Yea, Father, for so it hath seemed good in thy sight. All
things are delivered to me by my Father, and no one

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foot the lion and the dragon." Cp. Mk. xvi. 17, 18.——**Power.** The Greek word is different from that translated "power" in the early part of the verse, and means "force," mere strength. **And nothing shall hurt you**—"in very truth nothing shall in any way hurt you." Cp. Rom. viii. 28.

20. Rejoice—"continue to rejoice."——**Written in heaven.** The opposite to being "written in the earth" (Jer. xvii. 13). Cp. Heb. xii. 22–24; Apoc. xx. 12; xxi. 27.

21. He rejoiced. Cp. Mt. xi. 25. This is the only place where we are told that our Lord rejoiced. The Greek verb is a very strong one, and means "exulted."——**I confess**—"I openly confess to thee," with the added ideas of giving honour and praise by the confession.——**From the wise.** The wise in their own conceits. "The word of the cross is foolishness to them that perish, but to them that are saved it is the power of God." This is the thought of our Lord's mind here, and its development by St. Paul in 1 Cor. i. 19–31 should be carefully read. Cp. 2 Cor. iv. 3, 4.——**To little ones.** Cp. Mt. xviii. 3 and Mk. x. 15.——**For so.** With emphasis on "so." "The foolish things of the world hath God *chosen*, that he may confound the wise: and the weak things of the world hath God *chosen*, that he may confound the strong" (1 Cor. i. 27).

22. All things are delivered to me by my Father. Our Lord does not refer to the dominion over the whole visible world which is his as God, but to that special dominion over the kingdom of grace which belongs to him as Man. As Man, our Lord is constituted the universal dispenser and cause of all grace, be it interior grace such as actual grace, or exterior grace such as the gift of Revelation or his visible Church; and it is by him and through him alone that all supernatural aids to salvation flow to us. By the sin of Adam we were made subject to sin and death; by the merits of our Lord, the second Adam, spiritual life is given to us, that is to say grace, and all the benefits which are the consequences of grace.——**And no one knoweth who the Son is but the Father, and who the Father is but the Son.** Our Lord here openly declares his Divinity and co-equality with the Father. As God he is equal to the Father, for he possesses the same divine

knoweth who the Son is but the Father; and who the Father is but the Son, and to whom the Son will reveal him. And turning to his disciples, he said: Blessed are 23
the eyes that see the things which you see. For I say 24
to you that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear and have not heard them.
And behold a certain lawyer stood up, tempting him, 25

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and infinite nature. The divine nature of God surpasses all human understanding, so too our Lord, according to his divine nature, surpasses all understanding. No intelligence can fathom the infinite nature of God save only the divine infinite mind of God; and as the divine nature is one and the same in Father and Son, so the divine nature belonging to our Lord, as the Second Person of the Blessed Trinity made man for us, can only be known, that is to say understood, by God.——**And to whom the Son will reveal him.** That is to say: no man knoweth the Father, in the supernatural manner which is necessary to salvation, except the Son reveal it to him. There are two ways in which we may know God. We know God both by the light of human reason, and by faith. By faith we know God as our Father and ultimate end, and this knowledge is ours not by right but by grace, that is to say, it is a free gift, given to us through the merits of our Lord. This supernatural knowledge of God is necessary for salvation, and as all the means of salvation come to us through our Lord, the "revelation of the Father" is given to us solely through him. This important verse is also in Mt. (xi. 27). Cp. Jn. xvii. 3; 1 Jn. v. 20; Eph. 1, 20–23.

23. He said. These words of our Lord occur also in Mt. xiii. 16, 17, but in quite a different connection, and with the additional blessing on "ears which hear the things that we hear."

24. Many prophets—e.g. Moses, Isaias, Daniel.——**And kings**—e.g. David, Solomon, and Ezechias. For "kings" Mt. has "just men." Our Lord's coming was the fulfilment of the desires of those who from the beginning had longed for the "consolation of Israel." "O that thou wouldst rend the heavens, and wouldst come down! Drop down dew, ye heavens, from above, and let the clouds rain the Just one; let the earth be opened, and bud forth a Saviour" (Is. lxiv. 1, and xlv. 8). Our Lord was "the desired of all nations" (Ag. ii. 8). Cp. Jn. viii. 56.——**And have not seen them.** Cp. Heb. xi. 13; Eph. iii. 5, 6.

25. Stood up. The verb implies that others around were seated, and so probably our Lord was in some city, possibly Jericho, when he spoke this parable.——**Tempting him**—"thoroughly testing." We need not suppose that the lawyer had any unfriendly bearing towards our Lord.——**Master**—"Teacher."——**What must I do?** Cp. xviii. 18, and the answer there given. Cp. also Acts xvi. 30.

and saying: Master, what must I do to possess eternal
26 life? But he said to him: What is written in the law?
27 how readest thou? He answering, said: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all
28 thy mind, and thy neighbour as thyself. And he said to him: Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said to Jesus: And
30 who is my neighbour? And Jesus answering said: A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him, went away leaving him half dead.
31 And it chanced that a certain priest went down the same
32 way; and seeing him, passed by. In like manner also a Levite, when he was near the place and saw him,

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27. Answering. The lawyer's answer was taken from Deut. vi. 5, which the Jews had written on their phylacteries, and which they daily recited morning and evening. But he added also the second commandment, quoted from Lev. xix. 18, and apparently he specially wished for some instruction with regard to this commandment.

28. This do—"continue to do this."

29. Willing—"wishing."——**And who?** The words imply: "Yes, I quite agree with all you have said, but there is more in my question than appears at first sight. Please enlighten me as to who is my neighbour."

30. Answering—"taking him up"—as it were, accepting the challenge. It is as though our Lord said: "You have given me the very opening for which I was looking." It is much to be noted that our Lord in the Parable does *not* answer the question which the lawyer put, but rather the question he *ought* to have put, viz.—"To whom can I prove myself a neighbour?" Love shows itself in deeds.——**A certain man**—apparently a Jew.——**Went down**—"was journeying down." Jericho is about fifteen miles from Jerusalem, and the road is one continual descent. It still bears a bad name for brigandage.——**And fell**—"and suddenly fell," suddenly found himself in the midst of thieves. ——**Who also**—i.e. who, in addition to other deeds of violence, stripped him.——**Having wounded**—"adding blows."

31. It chanced that—"by way of coincidence."——**Passed by**—"passed by on the other side" of the road, and on purpose of course.

32. And saw him. Very emphatic, as is also the "seeing him" in verse 31. It implies: "came and looked at him."

passed by. But a certain Samaritan being on his 33
journey, came near him; and seeing him, was moved
with compassion. And going up to him, bound up his 34
wounds, pouring in oil and wine: and setting him upon
his own beast, brought him to an inn, and took care of
him. And the next day he took out two pence, and gave 35

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33. A certain Samaritan. "The Jews do not communicate with the Samaritans" (Jn. iv. 9), yet it is this despised schismatic who fulfils the law of charity! When the Jews wished to be specially insulting to our Lord, they called him "a Samaritan" (Jn. viii. 48).——**Came near him**—"came down upon him," went right up to him.——**Seeing him.** Yes, as both the priest and the Levite had done—but with how different a gaze!——**Was moved with compassion**—"was at once moved with compassion." The Greek verb is a very strong one, and is more than once applied to our Lord (Mt. ix. 36).

34. Going up to him. This is just what the others had carefully avoided doing.——**Bound up his wounds.** These details of the Parable would be specially interesting to "the beloved physician." Oil and wine were ordinary household remedies, sometimes mixed together as a salve for wounds. Notice the vast amount of detail in this verse—no less than six different acts being enumerated.——**An inn.** The Greek word is different to that translated "inn" in ii. 7, and implies a fairly good place of entertainment.——**Took care of him.** There was prospect of a good recovery: our Lord is the good Samaritan, and he "does not crush the bruised reed nor quench the smoking flax." His glory is to restore and "to pass over wrongs." The man who fell among robbers is Adam, and from his day mankind was left a prey to passions and spiritual enemies; the fine gold became dim, and "the Law could not give life." But "unto us a Child is born," "who hath borne our infirmities, and carried our sorrows; the chastisement of our peace was upon him, and by his bruises we are healed."

35. The next day. The day of the meeting by the roadside was the day when our Lord trod this earth in person "and endured the cross, despising the shame": "the *next* day" is the day in which his Church carries on his work for souls, whilst he is at the right hand of the Father in heaven, until he come again to judge all men.——**Two pence.** About four shillings, a sum that would last some considerable time.——**The host.** The inn is the Church of Christ, and its "host" is the Vicar of Christ.——**Take care of him.** This is his leading thought.——**Whatsoever.** There is no limit; give him all he needs, cost what it may. "Whatsoever thou shalt loose upon earth, shall be loosed also in heaven." God wills not the death of the sinner, but rather that he be converted, and *live*.——**I.** Very emphatic. "I will be responsible for all, not the sick man."

to the host, and said: Take care of him; and whatsoever thou shalt spend over and above, I at my return
36 will repay thee. Which of these three in thy opinion
37 was neighbour to him that fell among the robbers? But he said: He that shewed mercy to him. And Jesus said to him: Go, and do thou in like manner.
38 Now it came to pass as they went, that he entered into a certain town: and a certain woman named
39 Martha received him into her house. And she had a sister called Mary, who sitting also at the Lord's feet,
40 heard his word. But Martha was busy about much serving. Who stood and said: Lord, hast thou no care

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36. In thy opinion. Note the tender touch of irony in these words.——**Was neighbour**—"proved himself neighbour."

37. He that shewed mercy to him. The lawyer might have answered harshly "the Samaritan"; but the kindly phrase he uses shows him to have been much affected by our Lord's words, and to have been in earnest and sincere in his enquiry.——**Do thou**—"continue to do."

38. Into a certain town—i.e. Bethany, "the town of Mary and Martha" (Jn. xi. 1). Our Lord was probably journeying from Jericho to Jerusalem for the Feast of Tabernacles (Jn. vii.).——**Martha.** The elder of the two sisters. It is most remarkable that in the account of the raising of Lazarus given us by St. John (xi.)—the only other incident in which the two sisters appear together, and an incident very different in its nature from this one—the characters of the two sisters are identically the same.——**Received him**—"welcomed him."

39. Also. How does this word fit in? Probably it denotes that Mary also welcomed our Lord, as well as Martha, and then sat at his feet.——**Heard**—"continued to listen to."

40. Was busy—"was distracted."——**Who stood**—"who came up." Every word adds to the wonderful picture.——**And said.** Martha's growing impatience is shown in her addressing her remarks to our Lord, and not to her sister.——**Hast thou no care.** The matter was after all but a trifle, but impatience ever magnifies such things, and makes us lose our sense of proportion.——**My sister.** How harsh this sounds! Why did she not call her "Mary"? It is like the elder brother of the prodigal son speaking to his father of "this thy son," instead of "my brother" (xv. 30).——**Hath left me alone**—"has left me absolutely alone all the time."——**Speak to her.** The heated, disrespectful, imperative words of an impatient woman, with perhaps a mixture of jealousy—the chief of feminine weaknesses.

that my sister hath left me alone to serve? speak to her
therefore, that she help me. And the Lord, answering, **41**
said to her: Martha, Martha, thou art careful, and art
troubled about many things. But one thing is necessary. **42**
Mary hath chosen the best part, which shall not be taken
away from her.

CHAPTER XI

OUR LORD TEACHES HIS DISCIPLES TO PRAY—THE PARABLE OF THE FRIEND AT MIDNIGHT—OUR LORD CASTS OUT A DUMB DEVIL—OUR LORD REPROVES THE JEWS WHO SEEK FOR A SIGN, AND FORETELLS THE WOES OF THE PHARISEES

AND it came to pass, that as he was in a certain place **1**
praying, when he ceased, one of his disciples said to him:
Lord, teach us to pray, as John also taught his disciples.

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41. Martha, Martha. Note the tender repetition of the name. Cp. "Simon, Simon" (xxii. 31), "Saul, Saul" (Acts ix. 4).——**Thou art careful**—"thou art distracted."

42. But one thing is necessary. "There is need of only one dish"—i.e. one dish will amply suffice, seems to be our Lord's primary meaning. But the words are commonly applied to the work of saving souls, which of all things is the only one that is "necessary." There is another reading, which gives as the meaning: "a few dishes, or even only one, will suffice."——**The best part**—"the good part." Martha is here taken as the type of the active life, Mary as that of the contemplative. Both are good, and our Lord institutes no comparison between them, though his words *imply* that the contemplative is the better, as indeed it is.

1. As he was praying. Probably very early in the morning. The form of the Greek suggests again that the prayer was prolonged, as is also implied by the words "when he ceased."——**Lord, teach us to pray.** Many of those who now came to our Lord were fresh disciples, who knew little or nothing of his first teaching.——**As John also taught.** It was common with Jewish teachers to frame prayers for their disciples. This is the only reference to St. John as a teacher of prayer.

2 And he said to them: When you pray, say: Father,
3 hallowed be thy name. Thy kingdom come. Give us
4 this day our daily bread. And forgive us our sins, for

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2. When you pray. The "Our Father" is inserted by Mt. into the Sermon on the Mount (vi. 9–13): the variations between Lk. and Mt. are clearly seen in the following table:

St. Matthew	*St. Luke*
(*a*) Our Father who art in heaven.	(*a*) Father.
(*b*) Hallowed be thy name.	(*b*) Hallowed be thy name.
(*c*) Thy kingdom come.	(*c*) Thy kingdom come.
(*d*) Thy will be done on earth as it is in heaven.	(*d*) (Omitted.)
(*e*) Give us this day our supersubstantial bread.	(*e*) Give us this day our daily bread.
(*f*) And forgive us our debts, as we forgive our debtors.	(*f*) And forgive us our sins, for we also forgive every one that is indebted to us.
(*g*) And lead us not into temptation.	(*g*) And lead us not into temptation.
(*h*) But deliver us from evil. Amen.	(*h*) (Omitted.)

Father. Our Lord "gave us power to be made the sons of God" (Jn. i. 12); "we have received the spirit of adoption of sons, whereby we cry: Abba (Father). For the Spirit himself giveth testimony to our spirit, that we are the sons of God. And if sons, heirs also: heirs indeed of God, and joint-heirs with Christ" (Rom. viii. 15). "We now are all the children of God by faith, in Christ Jesus" (Gal. iii. 26). Thus the first word of our Lord's model prayer is a summary of all our Christian privileges and hopes.——**Hallowed be**—"let it ever be treated as holy," and spoken with reverence. The name of God is a compendium of all his divine attributes, and of his relations to his children.——**Thy kingdom come.** The kingdom of God is the Church of Christ. This is invariably its meaning in N.T. (Read Eph. iv. 11–15).——**Thy will be done.** Cp. Jn. v. 30; vi. 38.

3. Give us—"continually give us."——**Our daily bread.** The adjective (the only one in the Prayer) is the same in the Greek, both in Mt. and in Lk., but it is differently translated. Its exact force has been much discussed. It points to that which is needed at the moment—bread for the day—and this is the scope of the petition. "Sufficient for the day." Some wish to read the idea of "suitableness" into the epithet, as though our Lord bade us say: "Feed me with the food that is best for me."

4. Sins. An easier word for Gentile readers to grasp in reference to Almighty God than the "debts" of Mt.; but they

we also forgive every one that is indebted to us. And lead us not into temptation.

5 And he said to them: Which of you shall have a friend, and shall go to him at midnight, and shall say to him: Friend, lend me three loaves. 6 Because a friend of mine is come off his journey to me, and I have not what to set before him. 7 And he from within should answer and say: Trouble me not, the door is now shut, and my children are with me in bed; I cannot rise and give thee. 8 Yet if he shall continue knocking, I say to you, although he will not rise and give him, because he is his friend; yet because of his importunity he will rise, and give him as many as he needeth. 9 And I say to you, Ask, and it shall be given you: seek, and you shall find: knock, and 10 it shall be opened to you. For every one that asketh, receiveth: and he that seeketh, findeth: and to him 11 that knocketh, it shall be opened. And which of you if he ask his father bread, will he give him a stone? or

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would easily grasp the idea of being "indebted" to one's fellow-creature, and Lk.'s version introduces this in the second part of the verse. Notice Lk.'s favourite "every one."——**Into temptation.** Cp. Jn. xvii. 15; Apoc. iii. 10.

5. At midnight. Travelling by night is common in the East because of the heat.——**Lend.** The Greek verb occurs only here in N.T., and means "allow me the use of." It is not the ordinary business term for "lending" money with interest.

7. I cannot rise. That is the main difficulty, and in the words, "trouble me not," he speaks of it as truly hard toil to rise from bed, especially at such an hour. "I cannot" is only a modified form of "I will not."

8. If he shall continue knocking. There lies the secret of success—the perseverance in prayer. Cp. xviii. 5, where the Unjust Judge grants the widow's petition simply because she was importunate.——**His importunity**—"his shamelessness." Cp. Is. lxii. 6. "You that are mindful of the Lord, hold not your peace, and give him no rest till he make Jerusalem a praise in the earth."——**He will rise.** And once that difficulty is surmounted, he will gladly give him not merely three loaves, but "as many as he needeth."

9. I say to you. Both pronouns are very emphatic.——**Ask—seek—knock**—"continue to ask, continue to seek, continue to knock." Cp. Jn. xvi. 24; Mk. xi. 24.

11. Notice the abrupt and striking change of subject in this verse: it begins with the son, and ends with the father. The passage occurs also in Mt. (vii. 7–11).

12 a fish, will he for a fish give him a serpent? Or if he
13 shall ask an egg, will he reach him a scorpion? If you then being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask him?
14 And he was casting out a devil, and the same was dumb; and when he had cast out the devil, the dumb spoke: and the multitudes were in admiration at it.
15 But some of them said: He casteth out devils by
16 Beelzebub the prince of devils. And others tempting, asked of him a sign from heaven.

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12. An egg. Loaves of bread sometimes resembled stones, and serpents are not unlike some kinds of fish, and the body of the white scorpion rolled up has considerable resemblance in size and appearance to an egg. So the point of these verses seems to be that in answer to prayer, God will give us *real* gifts and favours, not fictitious ones—those he sees to be best for us.

13. Being evil—" being evil from the first." Such is the force of the Greek. " Being radically and essentially evil."——**Will your Father give**—" bestow." The Greek verb for *our* giving to one another means merely " to hand over." We cannot " bestow."——**The good Spirit**—" the Holy Spirit." Mt. has " good things."

14. He was casting out a devil. This miracle is probably peculiar to Lk., though some suppose it to be the same as that recorded by Mt. (xii. 22). We find parallels to our Lord's discourse on this occasion in Mt. (xii. 22) and Mk. (iii. 22).——**The same was dumb.** Mt. has " blind and dumb," if the cases be the same. He was probably also deaf.

15. Some of them. Probably Pharisees. Notice the striking combination in this verse and the next: while on the one hand they deny a great sign worked before their eyes, on the other they say: " give us a sign from somewhere else." How could our Lord satisfy such people? Indeed they were " like to children in the market-place " (vii. 32).——**By Beelzebub.** " Is there not a God in Israel, that ye go to consult Beelzebub, the god of Accaron? " (4 Kings iii. 1). Accaron was a famous city of the Philistines, and Beelzebub was worshipped there. It seems certain that the correct form of the name is Beelzebul, and probably the Jews changed the final letter in derision, as they did in the case of other names, and in the same spirit of ridicule called him here " the prince of devils." The name is variously explained as " lord of flies " or " lord of dirt." He may have been worshipped as a god to ward off the plague of flies on the low sea-coast.

16. From heaven—i.e. a sudden storm, or a darkening of the sun, or that a few stars should fall from heaven.

But he seeing their thoughts, said to them: Every 17
kingdom divided against itself shall be brought to
desolation, and house upon house shall fall. And if 18
Satan also be divided against himself, how shall his
kingdom stand? because you say, that through
Beelzebub I cast out devils. Now if I cast out devils by 19
Beelzebub: by whom do your children cast them out?
Therefore they shall be your judges. But if I by the 20
finger of God cast out devils: doubtless the kingdom of
God is come upon you. When a strong man armed 21
keepeth his court, those things are in peace which he
possesseth. But if a stronger than he come upon him 22
and overcome him: he will take away all his armour

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17. Their thoughts—" their intentions."

19. Your children. In the Greek, these words came first with emphasis. " Your children " are the Jewish exorcists, and our Lord here again appeals for fair play. " When your exorcists cast out an evil spirit, do you say that they have done so by Beelzebub? Indeed you do not: why, then, should you say so when I cast out a devil—and such a devil as the one just cast out? Therefore they, not I, shall be your judges."

20. By the finger of God. The metaphor is one that includes the ideas of (*a*) authority, (*b*) facility or ease. Cp. Exod. viii. 19: " The magicians said to Pharao: This is the finger of God," and Exod. xxxi. 18: " The Lord gave to Moses two stone-tables of testimony, written with the finger of God."——**Is come upon you**—" is come upon you before you were aware."

21. A strong man—" the strong man "—i.e. Satan.——**Armed**—" fully armed." The Greek implies that the " strong man " prides himself on his magnificent set of armour, and feels, like Goliath, secure against all attacks. As our Lord says in verse 22, " he trusted in his armour."——**Keepeth**—i.e. guards carefully.——**His court**—" his courtyard," the open space in front of his house. He is there on the look-out for the approach of the enemy.

22. If—" as soon as."——**A stronger**—i.e. our Lord, who has " blotted out the handwriting of the decree that was against us, and hath taken the same out of the way, fastening it to the cross; who hath despoiled the principalities and powers, and hath exposed them confidently in open show, triumphing over them in himself " (Col. ii. 14, 15).——**Come upon him**—" come down upon him." The verb is a strong one, expressive of sudden attack. Mt. xii. 29 has " entering in "—a weaker phrase.——**All his armour**—" his complete set of armour." For the Christian's panoply, " the armour of God," in which we *may* trust, read Eph. vi. 10–17.

23 wherein he trusted, and will distribute his spoils. He
that is not with me, is against me: and he that gathereth
24 not with me, scattereth. When the unclean spirit is
gone out of a man, he walketh through places without
water, seeking rest: and not finding, he saith: I will
return into my house whence I came out. And when he
25 is come, he findeth it swept and garnished. Then he
26 goeth and taketh with him seven other spirits more
wicked than himself, and entering in they dwell there.
And the last state of that man becomes worse than the
first.

23. This verse is *verbatim* the same in Mt. xii. 30. In the service of our Lord there is nothing neutral: we are either working with him or against him.——**Gathereth.** The metaphor is either from gathering fruit, or from collecting a scattered flock of sheep.

24. Places without water. A picture of utter misery and loneliness. At least the man cannot stay *there* very long: "Give me a little water, for I am very thirsty" will soon be his cry, and he must roam elsewhere.——**Into my house.** How awful is the force of the "my"! Yes, it is *his* house, for he has stolen it from God, and its sorry state tells clearly of his handiwork within. "That of the true proverb has happened to him: the dog is returned to his vomit, and the sow that was washed to her wallowing in the mire" (2 Pet. ii. 22). Can any picture equal the one here given by our Lord to depict the danger and evil of a relapse into sin, and of the hardening, blinding effects of wilful sin?

25. Swept and garnished. Some readings add here: "standing idle,"—i.e. still vacant and unoccupied by any fresh tenant. The whole passage is a wonderful description of the attractiveness of evil, and of how quickly and easily one fall leads to another (cp. Jn. v. 14).

26. Then he goeth. Notice the awful solemnity and deliberation in this sad verse. Step by step he voluntarily reaches his "last state."——**Seven.** The number of completion.——**They dwell there**—"they dwell there permanently." An act of contrition becomes for them a moral impossibility.——**Worse than the first.** Cp. 2 Pet. ii. 20, 21: "If, flying from the pollutions of the world through the knowledge of our Lord and Saviour Jesus Christ, they be again entangled in them, and overcome, their latter state is become unto them worse than the former. For it had been better for them not to have known the way of justice, than after they have known it, to turn back from that holy commandment, which was delivered to them." St. Paul calls this sin "treading under foot the Son of God" (Heb. x. 26–29; Heb. vi. 4–6).

And it came to pass, as he spoke these things, a **27**
certain woman from the crowd lifting up her voice said
to him: Blessed is the womb that bore thee, and the
paps that gave thee suck. But he said: Yea, rather, **28**
blessed are they who hear the word of God, and
keep it.

And the multitudes running together, he began to say: **29**
This generation is a wicked generation: it asketh a sign,
and a sign shall not be given it, but the sign of Jonas the
prophet. For as Jonas was a sign to the Ninivites, so **30**
shall the son of man also be to this generation. The **31**
queen of the south shall rise in the judgment with the
men of this generation, and shall condemn them, because
she came from the ends of the earth to hear the wisdom
of Solomon; and behold more than Solomon here.

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27. As he spoke these things. It is to be noted that it is at this point that Mt. (xii. 50) records the sudden arrival of our Lady on the scene, and her presence may well have prompted the exclamation of this pious woman.

28. Yea, rather. The Greek particle thus translated implies: "Indeed what you say is most true, and further they too are blessed," etc. Cp. 2 Cor. v. 16.——**Keep it**—"guard it," and see that it is obeyed. Cp. James i. 22. "Be ye doers of the word, and not hearers only, deceiving your own selves."

29. With this passage compare Mt. xii. 38–42, who gives vv. 31, 32 in reverse order, and the rebuke of our Lord more fully than Lk.——**Running together**—"crowding around." Lk. so frequently thus pictures our Lord surrounded by a throng of people, eager to see and hear him.——**A wicked.** The Greek word implies rather "obstinate," difficult to deal with, and impossible to satisfy.——**The sign of Jonas**—i.e. Jonas as a sign of the burial and Resurrection of our Lord. The Resurrection is the crowning proof of our Lord's Divinity. In comparison with it, all other signs are insignificant. He alone "has power to lay down his life, and power to take it up again." This was the main theme of the early preaching of the Apostles.

30. Jonas. Probably the first of the Prophets. He lived about B.C. 820. His house lay a few miles north of Nazareth.

31. The queen of the south—i.e. the queen of Saba in southern Arabia, at that time "the utmost part of the earth." She came to Solomon "to try him with hard questions" (3 Kings x. 1–10).——**Here.** Yes, "in the midst of them." They had no long, fatiguing journey to take to hear our Lord: "He came unto his own, and his own received him not."

32 The men of Ninive shall rise in the judgment with this generation, and shall condemn it, because they did penance at the preaching of Jonas; and behold more than Jonas here.

33 No man lighteth a candle, and putteth it in a hidden place, nor under a bushel: but upon a candlestick, that **34** they that come in may see the light. The light of thy body is thy eye. If thy eye be single, thy whole body will be lightsome: but if it be evil, thy body also will be **35** darksome. Take heed therefore that the light which **36** is in thee be not darkness. If then thy whole body be

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32. Ninive. The capital of the ancient empire of Assyria, situated on the Upper Tigris in Mesopotamia, one of the most ancient cities in the world. It is mentioned in the Book of Genesis as the home of Nimrod.——**At the preaching of Jonas.** Though he stayed in Ninive but a few days, and worked no miracles. Our Lord has preached to the Jews for many months, and has worked signs and wonders without number, yet they will not believe.

33. No man lighteth a candle. The connection with what has preceded is very close. Our Lord seems to say: "I have come among you as the Light of the world: I have always spoken openly to the world: you have seen my works, and know them to be a claim on your faith and obedience: I have not put my light 'in a hidden place, nor under a bushel, but upon a candlestick,' that you 'may see the light.' It is your intention that is at fault: having eyes, you see not; having ears, you will not hear; you are without excuse." Our Lord used these words in a different sense in viii. 16, after the Parable of the Sower.——**Under a bushel**—"under the bushel," the ordinary measure for corn, to be found in every house.

34. Thy eye—i.e. your intention. "A single eye stands for a firm intention, the soul being illuminated by God alone" (cp. Eph. i. 17, 18). **Single**—"simple," "straight," "honest." The Greek words here used for "single" and for "evil" later in the verse, are medical terms, meaning "healthy" and "unhealthy."——**The whole body**—i.e. the sum-total of your work.

35. The verse is a warning not to sin against light. "The light within us becomes darkness when our conscience itself loses its perception, and this is one of the first results of a life of sin." To possess the light implies the responsibility of being guided by it. "To whom much is given, from them much shall be required."

36. Notice the joyousness of this verse, and how it expresses the desire of our Lord to make us "clean of heart," fit to be numbered among "the just who shall shine as the sun in the kingdom of their Father." "No part of darkness"—such is the Christian aim.

lightsome, having no part of darkness; the whole shall be lightsome, and as a bright lamp shall enlighten thee.

And as he was speaking, a certain Pharisee prayed 37
him that he would dine with him. And he going in, sat
down to eat. And the Pharisee began to say, thinking 38
within himself, why he was not washed before dinner.
And the Lord said to him: Now you Pharisees make 39
clean the outside of the cup and of the platter; but your
inside is full of rapine and iniquity. Ye fools, did not he 40
that made that which is without, make also that which is
within? But yet that which remaineth, give alms; and 41

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37. Dine. The Greek word tells us that the meal was a light one, taken early in the day, not the more formal "dinner" or "supper." The same word is used in Jn. xxi. 12, of the breakfast on the shore of the Sea of Galilee. The Jews, as well as the Greeks and Romans, had but two principal meals. Each had its distinct name. The first was a light repast taken about ten or eleven o'clock, and consisted chiefly of fruit, milk and cheese; the second meal was the chief one of the day, and was taken about three o'clock.

38. Began to say, thinking within himself. There is no Greek for this. The Greek means: "seeing (that our Lord was not washed before eating), he wondered at it." We are not told that he expressed his wonder in words, but our Lord read his thoughts. ——**He was not washed.** There was no rule to wash before a slight repast like the present, but this is an example of how the Pharisees had added regulations and observances to the Law both numerous and cumbersome. Cp. Mk. vii. 2–5.

39. Now. The exact force of this word, so emphatic by position, is not clear. If we refer it to *time*, it means: "Formerly things were not thus, but *now* you Pharisees have made these observances obligatory." Or, if it be purely concessive, it means: "We have here a good instance in point of how you Pharisees," etc. Cp. Mt. xxiii. 25.——**Make clean**—"make scrupulously clean."——**Is full**—"is full to overflowing."

40. Ye fools. The Greek word is very strong, and almost peculiar to Lk. and St. Paul in N.T. Cp. "Senseless man" (1 Cor. xv. 36). Also Eph. v. 17.

41. But yet that which remaineth. The Greek of this phrase is somewhat obscure, and its exact meaning is much disputed. It may mean: (*a*) "as to that which is within" the cups and dishes (which you keep so clean) "give it away in alms"—i.e. as to that which is left over from the meal, let it be given to the poor: or (*b*) "as to that which is within you"—i.e. "as to the welfare of your soul," the best thing you can do is to "give alms," and "behold, all things are clean unto you," for "so it

42 behold all things are clean unto you. But wo to you Pharisees, because you tithe mint and rue and every herb, and pass over judgment, and the charity of God. Now these things you ought to have done, and not to
43 leave the other undone. Wo to you Pharisees, because you love the uppermost seats in the synagogues, and
44 salutations in the market-place. Wo to you, because you are as sepulchres that appear not, and men that walk over, are not aware.
45 And one of the lawyers answering, saith to him: Master, in saying these things, thou reproachest us also.
46 But he said: Wo to you lawyers also; because you load men with burdens which they cannot bear, and you

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shall come to pass that the face of the Lord shall not be turned from thee" (Tobias iv. 7). "Blessed is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day" (Ps. xl. 2).

42. You tithe mint and rue and every herb. In Lev. xxvii. 30, we read: "All tithes of the land, whether of corn, or of the fruits of trees, are the Lord's, and are sanctified to him." But again the exaggerations of the Pharisees had stretched this command to include "every herb," even such small ones as mint and rue. Rue is mentioned only here: it was much used in medicine.——**Judgment**—i.e. justice, which, together with mercy and faith, make up "the weightier things of the law" (Mt. xxiii. 23). It is not care over small duties that our Lord so sternly condemns, but neglect of greater ones. Cp. Jas. iv. 8.

43. You love—"you set great store upon."——**The uppermost seats.**—i.e. "the first chairs in the synagogues," the seats around the reader's desk, facing the congregation (xx. 46).

44. Sepulchres that appear not. In Num. (xix. 16) we read: "If any man in the field touch the corpse of a man that was slain, or that died of himself, or his bone, or his grave, he shall be unclean seven days." Hence it was customary to have "whited sepulchres" (Mt. xxiii. 27), so that they might easily be recognised, and no pollution incurred by men walking over them unawares.

45. Master—"Teacher."——**Thou reproachest**—"thou insultest." The Greek verb is the strongest possible to express outrageous treatment.

46. Our Lord proceeds, quite undaunted. The Greek word for "burden" is commonly used of a soldier's kit, and therefore implies a burden which a man *may* be expected to bear. The Greek for "packs" is the same as for "burdens." Cp. Acts xv. 10.

yourselves touch not the packs with one of your fingers.
Wo to you who build the monuments of the prophets : **47**
and your fathers killed them. Truly you bear witness **48**
that you consent to the doings of your fathers : for they
indeed killed them, and you build their sepulchres. For **49**
this cause also the wisdom of God said : I will send to
them prophets and apostles, and some of them they will
kill and persecute. That the blood of all the prophets **50**
which was shed from the foundation of the world, may
be required of this generation. From the blood of Abel **51**
unto the blood of Zacharias, who was slain between the

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47. The monuments of the prophets. Cp. Mt. xxiii. 29, 30, and Acts vii. 52.——**And your fathers**—" while your fathers."

48. That you consent—" and you consent to " or " approve." Cp. " And Saul was consenting to his death " (Acts vii. 59). ——**You build their sepulchres.** The words of our Lord are simply withering in their power and irony : " It is well to spend money, time, and labour in erecting monuments to the Prophets of old, but the monuments they desire are obedience to their teaching, which you totally disregard and distort, and further a welcome to him of whom they all spoke, whom they told you to expect, whose coming you say you earnestly desire. He is come in the fulness of time : you have not known him : you despise and reject him : he it is who is speaking with you." Cp. Acts vii. 51, 52.

49. The wisdom of God—i.e. God in his wisdom. Our Lord here gives the general sense of many prophetic sayings, rather than quotes any one of them specially. " I called, and you refused : I stretched out my hand, and there was none that regarded. You have despised all my counsel, and have neglected my reprehensions. I also will laugh in your destruction, and will mock when that shall come to you which you feared " (Prov. i. 24–26). Cp. xiii. 34.——**Prophets and Apostles.** Mt. (xxiii. 34) has " prophets and wise men," and mentions crucifixion, scourging, and exile as the treatment dealt out to the messengers of God.

50. The blood of all the prophets. Read the famous passage in St. Paul's Epistle to the Hebrews (xi. 32–40), in which the sufferings of the holy men of old, " of whom the world was not worthy," are set forth.

51. Abel—Zacharias—i.e. practically the first and last murders recorded in the Jewish O.T. In both cases retribution is spoken of in the sacred history. " The voice of thy brother's blood crieth to me from the earth " (Gen. iv. 10) ; " The Lord see, and require it," were the last words of Zacharias, as he was stoned to death (2 Paralip. xxiv. 22).——**Of this generation.** With emphasis on " this," and a reference to the destruction of Jerusalem.

altar and the temple. Yea I say to you, it shall be
52 required of this generation. Wo to you lawyers, for you
have taken away the key of knowledge: you yourselves
have not entered in, and those that were entering in you
53 have hindered. And as he was saying these things to
them, the Pharisees and the lawyers began vehemently
to urge him, and to oppress his mouth about many
54 things. Lying in wait for him, and seeking to catch
something from his mouth that they might accuse him.

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52. The key of knowledge. It is at least doubtful whether there be here any reference to the key which was presented to a scribe on his entering office as a symbol of his authority. The scribes had "caused many to stumble at the Law" (Mal. ii. 8), by their false or obscure teaching.——**That were entering**—"that were seeking to enter."

53. As he was saying these things. The better MSS. have "when he had gone forth from thence."——**Vehemently**—"fiercely." The language of these two verses is most remarkable. Repeated forcible expressions are used to denote the rage and fury of the Pharisees and lawyers against our Lord, so that we have here described "a scene of violence perhaps unique in his life."——**To urge him.** The Greek word is also used in Mk. vi. 19 of Herodias "laying snares" against St. John. The old English phrase "had it in with him" exactly hits off the meaning. So we may render "to plot against," "to beset."——**To oppress his mouth.** The Greek word occurs only here in N.T. It originally meant "to dictate," as a master to a pupil, but came also to mean "to question," with a view to extort answers.——**About many things.** Note the "many."

54. Lying in wait for him. The word occurs again only in Acts xxiii. 21, in N.T. It is a most graphic word, and means "setting an ambush."——**To catch**—another angry word, occurring only here in N.T., meaning "to hunt a wild beast."——**Something.** Yes, anything, no matter what, out of which they could make capital, and frame a charge.

CHAPTER XII

A CHAPTER OF SAYINGS OF OUR LORD—THE PARABLE OF THE RICH FOOL—LESSONS OF CONFIDENCE IN GOD AND OF WATCHFULNESS

AND when great multitudes stood about him, so that they trod one upon another, he began to say to his disciples: Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed: nor hidden, that shall not be known. For whatsoever things you have spoken in darkness, shall be published in the light: and that which you have spoken in the ear in the chambers, shall be preached on the house-tops.

And I say to you, my friends: Be not afraid of them who kill the body, and after that have no more that they

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1. And when—"in the meantime" i.e. while the angry demonstration on the part of the Pharisees was proceeding.——**Great**—"immense." "People in their myriads" would be an accurate rendering.——**Stood about**—"were gathering together."——**So that they trod one upon another**—"so that they fell upon one another." This is a "touch" of Lk., quite in Mk's style.——**He began to say**—a phrase full of solemnity. The sayings of our Lord contained in this chapter are for the most part recorded in different parts of Mt., in the Sermon on the Mount (v.–vii.), or in the charge to the Twelve (x. 5–42), or in the utterances concerning the Last Day (xxiv. 4–51). Here they are given as a continuous discourse by Lk., but with distinct breaks at vv. 13, 22, and 54.——**Beware ye**—"beware on behalf of yourselves," i.e. in your own best interests.——**The leaven.** Cp. Mt. xvi. 12 and Mk. viii. 15. Leaven is always used in Scripture of what is evil, except in the Parable of the Leaven (xiii. 20). Cp. "Know you not that a little leaven corrupteth the whole lump?" (1 Cor. v. 6).

2. For there—"But there."

3. For—"And assuredly."——**In the chambers**—"in the inner chambers," where all things of value were kept, and where all things spoken in confidence would be uttered, for outer walls in the East are so easily dug through.

4. My friends. The only time before the Last Supper in which our Lord thus addressed his disciples (cp. Jn. xv. 14, 15).——**And after that,** etc. This addition is not found in Mt. x. 28.

can do. But I will shew you whom ye shall fear: fear
5 ye him, who after he hath killed, hath power to cast into
6 hell. Yea, I say to you, fear him. Are not five sparrows
sold for two farthings, and not one of them is forgotten
7 before God? Yea, the very hairs of your head are all
numbered. Fear not therefore: you are of more value
8 than many sparrows. And I say to you, whosoever shall
confess me before men, him shall the son of man also
9 confess before the Angels of God. But he that shall
deny me before men, shall be denied before the Angels
10 of God. And whosoever speaketh a word against the

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5. Into hell. Literally, "into Gehenna," or the Valley of Hinnom, a deep narrow glen to the south of Jerusalem, where, after the introduction of the worship of the fire-gods, idolatrous Jews offered their children to Moloch. When this infamous practice was abolished by King Josias (4 Kings xxiii. 10), it became the common lay-stall of the city, where the carcases of animals and every other kind of filth was cast. From the depth and narrowness of the gorge, and its ever-burning fires, it became the image of hell, "where their worm dieth not, and the fire is not extinguished," and in this sense it is repeatedly used by our Lord. Milton (*Paradise Lost*, i. 392) speaks of "black Gehenna, the type of hell." Cp. 2 Pet. ii. 4.

6. Five sparrows for two farthings. Mt. has "two sparrows for one farthing." Apparently if two farthings were spent, one bird was thrown in. "Two pennies" would be a more accurate rendering.

7. Yea—"But (little as you would suppose it) even."——**The very hairs.** Cp. xxi. 18, and Acts xxvii. 34.——**You are of more value.** "What is man, O Lord, that thou art mindful of him? or the son of man that thou dost visit him? Thou hast made him a little less than the Angels, thou hast crowned him with glory and honour, and hast set him over the works of thy hands" (Ps. viii. 5–7).

8. Whosoever—"every one," placed first with emphasis.——**Before the Angels.** Mt. (x. 32) has "before my Father"; also in the next verse.

9. Shall deny. The Greek word is very strong, and is the one used of St. Peter's denials of our Lord.

10. And whosoever—"And every one who." It is important to bear in mind that both in Mt. (xii. 31) and Mk. (iii. 28) this great passage on the sin against the Holy Ghost is closely connected with the charge against our Lord that he cast out devils by Beelzebub. It was then that they at least committed that "everlasting sin," as Mk. terms it, the malice of which consists

son of man, it shall be forgiven him: but to him that shall blaspheme against the Holy Ghost it shall not be forgiven. And when they shall bring you into the 11
synagogues, and to magistrates, and powers, be not solicitous how or what you shall answer, or what you shall say. For the Holy Ghost shall teach you in the 12
same hour what you must say.

And one of the multitude said to him: Master, speak 13
to my brother that he divide the inheritance with me. But he said to him: Man, who hath appointed me judge 14

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in deliberately blinding oneself to light. It cannot be forgiven, for its very essence is to deny both the possibility and desirability of being forgiven. Cp. Heb. vi. 4–8: "For it is impossible for those, who were once illuminated, have tasted also the heavenly gift, and were made partakers of the Holy Ghost, have, moreover, tasted the good word of God, and the powers of the world to come, and are fallen away, to be renewed again to penance, crucifying again to themselves the Son of God, and making him a mockery. For the earth that drinketh in the rain which cometh often upon it, and bringeth forth herbs meet for them by whom it is tilled, receiveth blessings from God. But that which bringeth forth thorns and briers, is reprobate, and very near unto a curse, whose end is to be burnt."

11. Synagogues—magistrates—powers. Synagogues = Jewish tribunals; magistrates = Gentile tribunals; powers = authorities in general.——**Be not solicitous**—"be not over-anxious." They might well prepare their defence, but were also to feel sure that God would help them in their trial very specially. Cp. God's words to Moses, who pleaded that he was not eloquent: "Go, and I will be in thy mouth, and I will teach thee what thou shalt speak" (Exod. iv. 12). Cp. 2 Tim. iv. 17, and Acts vi. 10.

13. Master—"Teacher." The interruption to our Lord's words was rude and uncalled for, and it was made in somewhat impertinent language.——**That he divide the inheritance.** In Deut. xxi. 17, we read: "A man shall give the firstborn a double portion of all he hath, for this is the first of his children, and to him are due the first-birthrights." The speaker in this case was clearly the younger of the two brothers, who had not been able to obtain his share.

14. Man. A severe form of address, implying rebuke, and used twice by St. Peter at the scene of his denials. Cp. xxii. 58, 60.—— **Me judge or divider.** The word "divider" occurs only here in N.T. Such matters were wholly outside our Lord's domain; he never interfered with law or customs.

15 or divider over you? And he said to them: Take heed and beware of all covetousness: for a man's life doth not consist in the abundance of things which he possesseth.
16 And he spoke a similitude to them, saying: The land
17 of a certain rich man brought forth plenty of fruits. And he thought within himself, saying: What shall I do, because I have no room where to bestow my fruits?
18 And he said: This will I do: I will pull down my barns, and will build greater: and into them will I gather all
19 things that are grown to me, and my goods. And I will say to my soul: Soul, thou hast much goods laid up for many years, take thy rest, eat, drink, make good cheer.
20 But God said to him: Thou fool, this night do they require thy soul of thee; and whose shall those things
21 be which thou hast provided? So is he that layeth up treasure for himself, and is not rich towards God.

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15. Of all covetousness—"of every form of covetousness." "Let not covetousness so much as be named among you, as becometh saints" (Eph. v. 3). "The desire of money is the root of all evils" (1 Tim. vi. 10).

16. This Parable is peculiar to Lk.——**The land**—"the estate."

17. Notice the number of times the words "I" and "my" are used in this verse, and in vv. 18 and 19.——**I have no room where to bestow.** St. Ambrose suggests some suitable places to him: "the hands of the poor, the houses of widows, the mouths of babes, are storehouses that abide for eternity." But there is no mention of the poor here: it is all "I." "Shut up alms in the heart of the poor, and it shall obtain help for thee against all evil" (Ecclus. xxix. 15) might have been suggested to him.

19. For many years. "Boast not for to-morrow, for thou knowest not what the day to come may bring forth" (Prov. xxvii. 1). And it was not even for to-morrow!——**Take thy rest.** Cp. Ecclus. xi. 19. "I have found me rest, and now I will eat of my goods alone." The Greek expresses all in four sharp imperatives, most dramatically: "Rest, eat, drink, enjoy!" Cp. Jas. iv. 13–15; v. 1–3.

20. But God said. Notice the awful contrast with "And he said" in verse 18.——**Do they require.** Who are the "they"? It is purposely left vague.——**Whose shall those things be?** Cp. Job xxviii. 19–21. "The rich man when he shall sleep shall take away nothing with him: he shall open his eyes, and find nothing. Poverty like water shall take hold on him, a tempest shall oppress him in the night, a burning wind shall take him up, and carry him away, and as a whirlwind shall snatch him from his place."

21. Rich towards God. Cp. 1 Tim. vi. 17–19.

And he said to his disciples: Therefore I say to you, 22
be not solicitous for your life what you shall eat; nor
for your body, what you shall put on. The life is more 23
than the meat, and the body is more than the raiment.
Consider the ravens, for they sow not, neither do they 24
reap, neither have they store-house nor barn, and God
feedeth them. How much are you more valuable than
they? And which of you by taking thought can add to 25
his stature one cubit? If then ye be not able to do so 26
much as the least thing, why are you solicitous for the
rest? Consider the lilies how they grow: they labour 27
not, neither do they spin. But I say to you, not even
Solomon in all his glory was clothed like one of these. 28
Now if God clothe in this manner the grass that is
to-day in the field, and to-morrow is cast into the oven;

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22. This section (vv. 22–34) is found in almost identical language in the Sermon on the Mount (Mt. vi. 19–34). The word "therefore" in this verse marks its connection with the parable just given.

23. Is more—"is something really greater."

24. Consider—"consider thoroughly"—a favourite word with Lk.——**The ravens.** Mt. has "the birds of the air." Ravens are mentioned nowhere else in N.T., but often in O.T. A raven was sent out by Noah from the Ark to see whether the waters were abated (Gen. viii. 7), and a raven supported Elias at the brook Cherith (3 Kings xvii. 4). They are frequently alluded to as objects of God's protecting love. To the fact of the raven being a common bird in Palestine, and to its habit of flying about restlessly in search of food to satisfy its voracious appetite, may perhaps be traced the reason for its being selected by our Lord as the special object of God's providing care.——**Sow—reap—storehouse—barn.** These four words take our thoughts back to the Parable of the Rich Fool.

25. Stature—"age." The idea is of adding to the length of one's life, not to one's height.——**One cubit**—"a single span."

27. The lilies. Mt. adds "of the field." It is not certain what flower is alluded to, but probably the bright scarlet anemone, which is conspicuous on the shores of the Lake of Gennesaret.

28. The grass—i.e. the produce of the field generally.——**Into the oven.** Wood is scarce in Palestine, so grass is commonly used as fuel. Cp. Jas. i. 10, 11.

29 how much more you, O ye of little faith? And seek
not you what you shall eat, or what you shall drink:
30 and be not lifted up on high. For all these things do the
nations of the world seek. But your Father knoweth
31 that you have need of these things. But seek ye first the
kingdom of God and his justice, and all these things shall
32 be added unto you. Fear not, little flock, for it hath
33 pleased your Father to give you a kingdom. Sell what
you possess, and give alms. Make to yourselves bags
which grow not old, a treasure in heaven which faileth
not: where no thief approacheth, nor moth corrupteth.
34 For where your treasure is, there will your heart be also.
35 Let your loins be girt, and lamps burning in your
36 hands. And you yourselves like to men who wait for
their lord, when he shall return from the wedding: that
when he cometh and knocketh, they may open to him

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29. Be not lifted up on high. The Greek verb contains the metaphor of ships being tossed by waves, and its translation is not certain. It means either (*a*) be not proud, or (*b*) be not restless and anxious.

30. Seek—"make the one object of their search." The Greek verb is different from, and far stronger than, the verb rendered "seek" in v. 29.

31. But seek ye—"in a word, seek ye."

32. This verse is peculiar to Lk. It is a summary of the thought of the Psalm of the Good Shepherd; (Ps. xxii.): "The Lord is my shepherd, and I shall want nothing: he hath set me in a place of pasture."

33. Sell what you possess. This command was taken literally by the early Church. Cp. Acts ii. 44, 45.

34. St, Paul states and illustrates this principle very strongly in 1 Cor. vii. 32–34.

35. Loins be girt. The long, flowing garments worn in the East were a hindrance to work or rapid movement; hence they were fastened up at the waist for convenience at such times. The figure expresses readiness for toil. Cp. 1 Pet. i. 13, and Eph. vi. 14.——**Lamps burning.** As in the Parable of the Ten Virgins (Mt. xxv. 1). Verses 35–38 are peculiar to Lk.

36. Who wait for. With joy and desire, as the Greek word implies.——**When he shall return.** The Greek word here translated "return" means strictly "to break up an encampment," and is used by St. Paul in the sense of "dying" in Phil. i. 23: "having a desire to be dissolved."——**Immediately.** With emphasis.

immediately. Blessed are those servants, whom the 37
Lord when he cometh, shall find watching. Amen I say
to you, that he will gird himself, and make them sit
down to meat, and passing will minister unto them.
And if he shall come in the second watch, or come in the 38
third watch, and find them so, blessed are those servants.
But this know ye, that if the householder did know at 39
what hour the thief would come, he would surely watch,
and would not suffer his house to be broken open. Be 40
you then also ready: for at what hour you think not,
the son of man will come.

And Peter said to him: Lord, dost thou speak this 41
parable to us, or likewise to all? And the Lord said: 42
Who (thinkest thou) is the faithful and wise steward,

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37. He will gird himself.—As our Lord did at the Last Supper (Jn. xiii. 4).——**Passing**—i.e. going from one guest to another, and serving all alike.

38. In the second watch. The Jews, like the Greeks and Romans, divided the night into military watches, instead of hours, each watch representing the period for which sentinels remained on duty. The Jewish reckoning had only three such watches, entitled "the beginning of the watches, the middle watch, and the morning watch," and these lasted respectively from sunset to 10 p.m., from 10 p.m. to 2 a.m., and from 2 a.m. to sunrise. The Roman reckoning included four watches, which are named by St. Mark (xiii. 35) as "evening, midnight, cock-crowing, and morning," and they terminated at 9 p.m., midnight, 3 a.m., and 6 a.m. Lk. here refers to the Jewish watches, and omits the first watch, for the wedding then was in progress.

39. Know ye—"ye know." Verses 39 and 40 are also found in Mt. xxiv. 43, 44.——**Broken open.**—"to be dug through," the walls being made of mud and small stones.

40. Be you also ready. Cp. xxi. 34–36; 1 Thess. v. 2–6; Apoc. iii. 3.

41. And Peter said. This interruption by St. Peter is peculiar to Lk. The spirit of both question and answer finds an exact parallel in Jn. xxi. 21, 22.——**This parable.** St. Peter probably has in mind the great picture of reward and blessedness portrayed in verse 37. Are "all" to share in such riches, or only the Twelve?

42. Wise—"foreseeing," "prudent." Cp. Acts xx. 28.——**Steward.** The word used here is not the same as in xvi. 1, and means strictly a kind of superior slave left in charge of his master's house. The "steward" in xvi. 1, is a bailiff. (Verses 42–46 are also found in Mt. xxiv. 45–51.) Notice that here our Lord answers St. Peter not directly, but by telling him something it is good for him to know.

whom his lord setteth over his family, to give them their
43 measure of wheat in due season? Blessed is that servant,
whom when his lord shall come he shall find so doing.
44 Verily I say to you, he will set him over all that he
45 possesseth. But if that servant shall say in his heart,
My lord is long a coming; and shall begin to strike the
men-servants and maid-servants, and to eat and to
46 drink, and be drunk: the lord of that servant will come
in the day that he hopeth not, and at the hour that he
knoweth not, and shall separate him, and shall appoint
47 him his portion with unbelievers. And that servant who
knew the will of his lord, and prepared not himself, and
did not according to his will, shall be beaten with many
48 stripes. But he that knew not and did the things
worthy of stripes, shall be beaten with few stripes. And
unto whomsoever much is given, of him much shall be
required: and to whom they have committed much, of
him they will demand the more.
49 I am come to cast fire on the earth; and what will I

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44. Verily. Lk. commonly uses this word, where the others have "Amen" (cp. ix. 27 and xxi. 3).——**Over all that he possesseth.** This is richly developed in xxii. 29, 30.

45. My lord is long a coming. Cp. Eccles. viii. 11: "For because sentence is not speedily pronounced against the evil, the children of men commit evils without any fear." Cp. also 2 Pet. iii. 4–9.——**And be drunk**—"and to get drunk."

46. Shall separate him—"shall cut in twain." It is best to take the word literally.——**With unbelievers**—"with the unfaithful" servants. Mt. has "with hypocrites."

47. And that servant—"But that servant."——**Who knew**—"who knew fully." A man will be judged according to his lights and opportunities. Cp. 2 Pet. ii. 21.

48. He that knew not—i.e. not with the fullness of knowledge of the one who *did* know.——**They have committed.** A curious impersonal plural.

49. This verse and the next are peculiar to Lk.——**What will I but that it be kindled?** The Greek admits of various translations according to the punctuation: (*a*) "What do I desire (i.e. what more do I wish for?), if it be already kindled?" or (*b*) "What do I wish for? Would that it were now enkindled!" The famous prophecy of Malachias (iii. 2, 3) portrayed our Lord under the symbol of fire: "Who shall be able to think of the day of his coming? for he is like a refining fire, and he shall sit refining and cleansing the silver." He is "to baptise us with the Holy Ghost and with fire." Fire is a symbol of love and of purity.

but that it be kindled? And I have a baptism, where- 50
with I am to be baptized: and how am I straitened
until it be accomplished. Think ye that I am come to 51
give peace on earth? I tell you no, but separation. For 52
there shall be from henceforth five in one house divided;
three against two, and two against three. The father 53
shall be divided against the son, and the son against his
father, the mother against the daughter, and the
daughter against the mother, the mother-in-law against
her daughter-in-law, and the daughter-in-law against
her mother-in-law.

And he said also to the multitudes: When you see a 54
cloud rising from the west, presently you say: A
shower is coming; and so it happeneth: and when ye 55
see the south wind blow, you say: There will be heat;
and it cometh to pass. You hypocrites, you know how 56
to discern the face of the heaven and of the earth: but

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50. A baptism—i.e. his Passion, the desire of his Sacred Heart. In Mt. xx. 22, he calls it the chalice of which he is to drink.——**How am I straitened.** A strong expression of being drawn in two ways (cp. Jn. xii. 27). St. Paul uses the same words in Phil. i. 23: "I am straitened between two."——**Accomplished.** Our Lord used this same word in his sixth word from the Cross: "It is consummated" (Jn. xix. 30).

51. With this verse and verse 53, cp. Mt. x. 34–36. Our Lord here expresses not the purpose, but the *result* of his coming (cp. Jn. vii. 43). He is the Prince of Peace, and his coming bestows on men of good will his peace which surpasseth all understanding, and which the world cannot give. But because he is a sign to be contradicted, the result is not peace, but the sword.——**But separation**—"nothing but separation."

52. This verse is peculiar to Lk., who omits the phrase: "A man's enemies shall be they of his own household" (Mt. x. 36).

54. From the west—i.e. from the Mediterranean. Cp. Mt. xvi. 2, 3.——**A shower**—"a heavy shower" or "heavy rain." Cp. 3 Kings xviii. 44: "Behold a little cloud arose out of the sea like a man's foot."

55. The south wind—i.e. from the deserts to the S.E.——**Heat**—"scorching heat." Note the tone of confidence with which both predictions are made.

56. Discern—"test."——**This time**—"this season," so long expected, so strongly heralded by St. John, so clearly marked by the words and works of our Lord.

57 how is it that you do not discern this time? And why
even of yourselves do you not judge that which is just?
58 And when thou goest with thy adversary to the prince,
whilst thou art in the way endeavour to be delivered
from him: lest perhaps he draw thee to the judge, and
the judge deliver thee to the exacter, and the exacter
59 cast thee into prison. I say to thee, thou shalt not go
out thence, until thou pay the very last mite.

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57. Even of yourselves. The words come first in the Greek with emphasis. "If you were true, you could read your own hearts as easily as you read the signs of the weather."

58. And when—"For when."——**Thy adversary.** This illustration is a kind of parable further to enforce the lesson and warning of the previous verses. Our "adversary" is our conscience; and even as we endeavour to settle matters "out of court" with someone who has a legal case against us, if possible, and that too with all speed, so let us settle matters with our conscience "whilst we have the time," "while we are in the way with him."——**He draw thee.** The Greek word is a very strong one, used only here in N.T. It means to "hale with violence," so that resistance is impossible. It is too late then to make appeals for a settlement.——**To the exacter**—i.e. the jailer. "God is here pictured as at once the adversary, the judge, and the exacter: the first by his holiness, the second by his justice, the third by his power." The lesson of the whole passage is: "To-day if you shall hear his voice, harden not your hearts" (Ps. xciv.). "Seek ye the Lord, while he may be found: call upon him, while he is near" (Is. lv. 6).

59. The very last mite. A mite was a coin current in Palestine in the time of our Lord. It took its name from a very small Greek copper coin, and seems to have been the smallest piece of money in use. Mk. (xii. 42) speaks of "two mites which make a farthing."

CHAPTER XIII

LESSONS ON THE NECESSITY OF DOING PENANCE—OUR LORD HEALS THE WOMAN WITH A SPIRIT OF INFIRMITY —THE CALL OF THE GENTILES—OUR LORD LAMENTS OVER JERUSALEM

AND there were present at that time some that told him **1**
of the Galileans, whose blood Pilate had mingled with
their sacrifices. And he answering said to them: Think **2**
you that these Galileans were sinners above all the men
of Galilee, because they suffered such things? No, I **3**
say to you: but unless you shall do penance, you shall
all likewise perish. Or those eighteen upon whom the **4**

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1. There were present—"there came up." They had not been among those who listened to the previous discourse.—— **Of the Galileans.** There is no other historical record of this event, but the outrages and cruelties of Pilate were so numerous that all of them could hardly find a place in any history of the times. It is conjectured that this one may have been the cause of the enmity between Herod and Pilate. Probably the number of victims was not great, but the outrage on the feelings of the Galilean pilgrims could not be measured.

2. Above all the men of Galilee. This was the wrong conclusion they had reached: *because* so cruel a fate overtook these pilgrims in the very act of sacrifice, *therefore* their sins must have been worse and more numerous than those of others. Our Lord corrects this false idea.

4. Or those eighteen. Notice how spontaneously our Lord suggests this second illustration, as something likely to be fresh in their memories. The *first* illustration had been *told* to him. We know nothing of this event either from any other source. It is conjectured that the accident probably took place in connection with the building by Pilate of an aqueduct, which he paid for out of the Temple-treasury; and the Jews would consider the death of the eighteen a just penalty for taking part in such a work.——**In Siloe.** Siloe (or Siloam) is one of the few undisputed localities in the topography of Jerusalem, still retaining its old name. The pool of Siloe was at the foot of Mount Moriah. To this pool it was that our Lord sent the man born blind, to wash in it before he obtained his cure (Jn. ix. 7).—— **Debtors.** A variation on "sinners" in verse 2. Cp. xi. 4, where both ideas are combined.

tower fell in Siloe, and slew them: think you that they also were debtors above all the men that dwelt in
5 Jerusalem? No, I say to you: but except you do penance, you shall all likewise perish.
6 He spoke also this parable: A certain man had a fig-tree planted in his vineyard, and he came seeking fruit
7 on it, and found none. And he said to the dresser of the vineyard: Behold for these three years I come seeking fruit on this fig-tree, and I find none. Cut it down there-
8 fore; why cumbereth it the ground? But he answering said to him: Lord, let it alone this year also, until I dig
9 about it, and dung it. And if happily it bear fruit: but if not, then after that thou shalt cut it down.
10 And he was teaching in their synagogue on their
11 sabbath. And behold there was a woman who had a spirit of infirmity eighteen years: and she was bowed

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5. You do penance—" you at once do penance."

6. This parable. Given only by Lk.——**A fig-tree.** The fig-tree, as in Mk. (xi. 13), is the Jewish nation, though the comparison with the vine or a vineyard is more common in Scripture. It is still quite common in Palestine to plant fig-trees in cornfields and vineyards. Cp. also Mt. xxi. 19.

7. These three years. These " three years " should not be taken of the three years of our Lord's public life. The Jews had " borne no fruit " for a far longer period than that. A fig-tree is said to reach its maturity in three years, and little could ever be expected later from one that failed to do so.——**Why cumbereth it**?—" why doth it also take up " the ground? It is not only useless, but it takes up valuable space, and uses good soil to no purpose.

8. This year. Some propose to regard this as the period of time between the death of our Lord and the destruction of Jerusalem forty years afterwards, as being the time when the Jews had their last chance. Cp. 2 Pet. iii. 9.

9. And if happily it bear fruit—" it may possibly bear fruit "—implying that the chances are against its doing so.——**Thou shalt cut it down.** Even then the tiller of the vineyard will not do so until he is told. He does not say: " *I* will cut it down."

10. In their synagogue.—" in one of their synagogues." This is the last mention of our Lord's teaching in a synagogue, and the only instance of his doing so in the latter part of his ministry.

11. A spirit of infirmity—i.e. a spirit which made her infirm. She was suffering from curvature of the spine. This miracle is peculiar to Lk.

together, neither could she look upwards at all. Whom 12
when Jesus saw, he called her unto him, and said to her :
Woman, thou art delivered from thy infirmity. And he 13
laid his hands upon her, and immediately she was made
straight, and glorified God. And the ruler of the syna- 14
gogue, (being angry that Jesus had healed on the
sabbath,) answering said to the multitude : Six days
there are wherein you ought to work. In them there-
fore come, and be healed : and not on the sabbath day.
And the Lord answering him, said : Ye hypocrites, doth 15
not every one of you on the sabbath day loose his ox or
his ass from the manger, and lead them to water ? And 16
ought not this daughter of Abraham, whom Satan hath
bound, lo, these eighteen years, be loosed from this bond
on the sabbath day ? And when he said these things, 17
all his adversaries were ashamed : and all the people

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12. He called her unto him. Apparently the woman had no expectation or even thought of being cured. Our Lord worked the miracle without being asked to do so.——**Thou art delivered.** At once, and for good.

13. She was made straight. The Greek words in this account for " look upwards," " delivered " and " made straight " are all medical terms, used of relaxing tendons, taking off bandages, and putting into natural position abnormal or dislocated parts of the body.——**Glorified God.** Lk.'s favourite phrase.

14. Answering. Throughout this Gospel, the verb " to answer " is used to introduce not merely a reply to a direct question, but also any comment on what has been said or done, or, as in the case of our Lord, on what is passing in the minds and hearts of those around.——**Six days there are.** An accurate quotation from Exod. xx. 9, and Deut. v. 13. Note the haughty, imperious tone of the ruler's remarks, and his meanness and cowardice in not addressing our Lord directly. Hence our Lord administered a reproof of great severity.——**Come, and be healed.** Yes, but by whom ? Can you, O ruler of the synagogue, do these things ? If so, why did you allow this woman to be afflicted thus for eighteen years ? The ox and ass may enjoy what is to be denied to a daughter of Abraham : the ox and ass are tied up for a few hours only, but she for eighteen years.

16. And ought. Our Lord gives the ruler back his own word " ought " (verse 14).——**Whom Satan hath bound.** Cp. 2 Cor. xii. 7.

17. When he said—" as he was saying."——**All his adversaries.** The word " all " comes three times in this one verse. The " adversaries " were probably the circle of Rabbis who from the

rejoiced for all the things that were gloriously done by him.

18 He said therefore: To what is the kingdom of God
19 like, and whereunto shall I resemble it? It is like to a grain of mustard seed, which a man took and cast into his garden, and it grew; and became a great tree, and
20 the birds of the air lodged in the branches thereof. And again he said: Whereunto shall I esteem the kingdom of
21 God to be like? It is like to leaven, which a woman took

" first seats " sat facing our Lord in the synagogue. They are distinguished here from " the people." The latter " rejoiced," the former " were ashamed."——**That were done**—" that were being done," daily. It was the *accumulation* of such deeds that was so remarkable.

18. Therefore. Why " therefore " ? The miracle had drawn many hearts to our Lord, and their joy and enthusiasm afforded him a favourable opportunity for speaking of his kingdom. Of the two parables here given, that of the mustard seed comes also in Mt. (xiii. 31) and Mk. (iv. 30), that of the leaven also in Mt. (xiii. 33). The former illustrates the external growth of the Church of Christ, from the smallest of beginnings to an empire on which the sun never sets; the latter shows rather the inner workings of the Church in the souls of men, " until Christ be formed in them."

19. A grain of mustard seed. Lk. makes no mention of its being " the least of all seeds " in comparison with its subsequent growth. Our Lord in his popular teaching adhered to the popular language, and the mustard seed was used proverbially to denote anything very minute.——**Into his garden.** Mt. has " his field," Mk. " the earth." But Lk.'s word is more tender. Our Lord's garden was the people of Israel.——**And it grew.** Notice the joy and confidence in this phrase. He " took it," and he " cast it " into " his garden," and " it grew," as he knew it would do, in spite of every obstacle.——**The birds of the air.** A fitting picture of men " who never continue long in the same state," but are as birds flying from branch to branch! A tree with spreading branches, and the birds dwelling in them, is a favourite Scripture image of a great empire with its dependencies. Cp. Ezech. xxi. 3, 6. " Behold the Assyrian was like a cedar in Libanus, with fair branches, and full of leaves; and when he had spread forth his shadow, all the fowls of the air made their nests in his boughs, and all the beasts of the forest brought forth their young under his branches, and the assembly of many nations dwelt under his shadow."

21. Leaven. Except in this place, leaven is always a symbol of evil in Scripture.——**Three measures of meal.** This seems to have been the usual amount for one baking. Cp. Gen. xviii. 6:

and hid in three measures of meal, till the whole was leavened.

And he went through the cities and towns teaching, 22
and making his journey to Jerusalem. And a cer- 23
tain man said to him: Lord, are they few that are saved? But he said to them: Strive to enter by 24
the narrow gate: for many, I say to you, shall seek to enter, and shall not be able. But when 25
the master of the house shall be gone in, and shall shut to the door, you shall begin to stand without, and knock at the door, saying: Lord, open to us. And he answering, shall say to you: I know you not, whence 26
you are. Then you shall begin to say: We have eaten and drunk in thy presence, and thou hast taught in our

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"Abraham said to Sarah: Make haste, temper together three measures of flour, and make cakes upon the hearth."——**Till the whole.** What pathos in the word "till"! The work is great, and cannot be done quickly, for "the weapons of our warfare are not carnal, but mighty to God unto the pulling down of fortifications, destroying counsels, and every height that exalteth itself against the knowledge of God, and bringing into captivity every understanding unto the obedience of Christ" (2 Cor. x. 4, 5).

22. This verse implies a fresh beginning of work and travel after a short period of rest and retirement.

23. Are they few that are saved?—"that are in the way of being saved." Cp. 2 Cor. ii. 15.——**But he said to them,** not "to him." Our Lord never answered questions about the future. Cp. Acts i. 7.

24. Strive—"keep on straining every nerve."——**Narrow gate**—"narrow door." The picture here is "of a palace, the true and only approach to which is by a narrow postern, only discerned by a few." In Mt. vii. 13, 14, the picture is rather of a gate leading into a meadow.——**Shall seek.** A weak verb in comparison with "strive." Their efforts are feeble and intermittent.——**Shall not be able**—"shall not have the strength to." The word is most appropriate of the attempt to force through a closed door. Cp. Jn. vii. 34; Heb. xii. 17.

25. But when—"But from the very moment when." It marks the solemn moment when the master shuts the door for good (such is the force of the Greek word), and the end of all opportunity has come. Then it is that those outside "begin" to knock: they should have done so long ago. The same petition and the same reply come in the Parable of the Ten Virgins (Mt. xxv. 10; cp. also Mt. vii. 22, 23).

26. Is this all they can say in self-defence? Can anything more feeble be imagined? Cp. Rom. ii. 17–25.

27 streets. And he shall say to you: I know you not,
whence you are; depart from me, all ye workers of
28 iniquity. There shall be weeping and gnashing of teeth,
when you shall see Abraham and Isaac and Jacob, and
all the prophets, in the kingdom of God, and you your-
29 selves thrust out. And there shall come from the east
and the west, and the north and the south; and shall
30 sit down in the kingdom of God. And behold, they are
last that shall be first; and they are first that shall be
last.
31 The same day, there came some of the Pharisees,
saying to him: Depart, and get thee hence, for Herod
32 hath a mind to kill thee. And he said to them: Go and
tell that fox, Behold I cast out devils, and do cures

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27. I know you not. The same cold and awful words are repeated, as in verse 25: "I know you not: I do not recognise you as belonging to me: I purchased you for myself, but you gave yourself to another." Cp. 2 Tim. ii. 19.

28. Weeping and gnashing of teeth—"the weeping and the gnashing of teeth" which are truly such. Cp. Acts vii. 54.——**Thrust out**—"being thrust out," as you try to enter.

29. And there shall come. Mt. has "many shall come," and mentions only "the east and the west," not "the north and the south" (Mt. viii. 11, 12). The whole purport of the verse is "that the Gentiles should be fellow-heirs, and of the same body and co-partners of God's promise in Christ Jesus by the Gospel" (Eph. iii. 6), which was the exact opposite of Jewish expectation, and filled them more than anything with hatred of our Lord.——Read Rom. xi. 1–36.——**Sit down**—"recline at the banquet." Cp. Apoc. xix. 9.

30. Cp. Mt. xix. 30; xx. 16; Mk. x. 31. Clearly our Lord used this phrase on more than one occasion, but only here is it introduced by Lk., and with his favourite expression: "And behold." Cp. Rom. ix. 30.

31. Get thee hence. No doubt the desire of the Pharisees was to draw our Lord to Jerusalem, where he would be more in their power. Herod probably *did* wish to kill our Lord, but to protect him from such an end was not the motive which prompted the urgent message of the Pharisees.

32. That fox. This is the only word of contempt ever uttered by our Lord. A fox is a picture of cunning, not of rapacity. Our Lord's calm reply amounts to this: "I have a definite scheme of work before me, and shall make no change in it: I shall carry it out in my own good time and way: and I have a fixed day and hour on which I intend to lay down my

to-day and to-morrow, and the third day I am consummated. Nevertheless I must walk to-day and to- 33
morrow, and the day following, because it cannot be
that a prophet perish, out of Jerusalem. Jerusalem, 34
Jerusalem, that killest the prophets, and stonest them
that are sent to thee, how often would I have gathered
thy children as the bird doth her brood under her wings,
and thou wouldest not? Behold your house shall be 35
left to you desolate. And I say to you, that you shall
not see me till the time come, when you shall say:
Blessed is he that cometh in the name of the Lord.

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life and die."——**I am consummated.** Cp. xii. 50. The word is used more than once by St. Paul in the Epistle to the Hebrews to express the idea of the Sacred Passion being the seal and finish to the work of our Lord on our behalf. "Being consummated, he became, to all that obey him, the cause of eternal salvation" (Heb. v. 9). Cp. also Heb. ii. 10; vii. 28.

33. I must walk. The whole sentence indicates that our Lord's sojourn upon earth is now to be but short.——**It cannot be.** The phrase is severely ironical. It is as though our Lord said: "You are anxious for my safety here in Herod's domain: but I am safe here: it is in Jerusalem that I am in danger: it is in Jerusalem that you will put me to death."

34. Cp. Mt. xxiii. 37. In the words "how often" we have a reference to our Lord's visits to Jerusalem for the great Feasts, most of which are described in St. John's Gospel.——**That killeth the prophets.** Cp. Acts vii. 52.——**As the bird.** Cp. Deut. xxxii. 11: "As the eagle enticing her young to fly, and hovering over them, spreadeth abroad her wings, and taketh them, and beareth them on her wings."

35. Desolate. Many MSS. omit this word, but the sense is not affected by the omission. Notice the pathos in the repetition: "*your* house . . . left to *you*." "It is *your* house now, not God's: and it is left to your keeping." "Sion shall be ploughed as a field, and Jerusalem shall be as a heap of stones, and the mountain of the temple as the high places of the forests" (Mich. iii. 12).—— **Till the time come.** Some refer this to the first Palm Sunday, when our Lord was thus welcomed, but this is quite inadequate. Moreover our Lord used the same words *after* the first Palm Sunday, as Mt. tells us (xxiii. 39). Our Lord seems simply to state that now, whilst he is in their midst, they have rejected him and refused to hearken to his voice; but that after the Passion, and until the consummation of the world, there will be a change and a gradual turning to him, both of Jew and Gentile, acknowledging him as the Author of life, the First-Begotten of the dead, the Expectation of nations, the Beloved in whom the Father is well pleased.

CHAPTER XIV

OUR LORD HEALS THE MAN WITH THE DROPSY—THE PARABLE OF THE WEDDING SUPPER—THE PARABLE OF THE GREAT SUPPER—LESSONS ON SELF-DENIAL

1 AND it came to pass, when Jesus went into the house of
one of the chief of the Pharisees on the sabbath day to
2 eat bread, that they watched him. And behold, there
3 was a certain man before him that had the dropsy. And
Jesus answering, spoke to the lawyers and Pharisees,

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1. One of the chief of the Pharisees. The phrase indicates that our Lord had moved on to the neighbourhood of Jerusalem. ——**On the Sabbath day.** Seven miracles of mercy in all are recorded as having been worked on the Sabbath day, and of these Lk. tells us of five (iv. 31; vi. 6; xiii. 14; iv. 38; and xiv. 2). The other two are in Jn. (v. 10 and ix. 14). It was quite customary to hold banquets of a luxurious kind on the Sabbath day. "This is a holy day to the Lord our God: do not mourn nor weep: go, eat fat meats, drink sweet wine, and send portions to them that have not prepared for themselves; the joy of the Lord is our strength" (2 Esdras, viii. 9, 10).——**They watched him.** The Greek implies that they never took their eyes off him, and that they watched in an unfriendly spirit (cp. vi. 7). Our Lord accepted hospitality, as Lk. *alone* tells us, on *three* occasions from Pharisees (cp. vii. 36 and xi. 37), and he is never recorded to have refused an invitation, though the motive in *each* case was "to entangle him in his speech."

2. There was a certain man. We cannot say for certain whether he was placed there on purpose by the enemies of our Lord, or had come of his own accord, in the hope of being healed. That he was not an invited guest seems clear from the fact of our Lord's "sending him away" when healed. It is quite easy in Eastern houses to gain admission to feasts, but in all probability he had been put there of set purpose, and in a prominent place, "before him." Dropsy is an unsightly malady, and was regarded as incurable. The Pharisees felt sure, therefore, that our Lord must take notice of the sufferer, and that he might fail to effect his cure; whereas if he *did* heal him on the Sabbath, there would be material for a fresh charge against him before the Sanhedrin.——**The dropsy.** The word does not occur elsewhere in biblical Greek, but is frequent in medical writers.

3. Answering. Again our Lord reads their thoughts, and "answers" them, before they have had the frankness or the

saying: Is it lawful to heal on the sabbath day? But 4
they held their peace. But he taking him, healed, and
sent him away. And answering them, he said: Which 5
of you shall have an ass or an ox fall into a pit, and will
not immediately draw him out, on the sabbath day?
And they could not answer him to these things. 6

And he spoke a parable also to them that were 7
invited, marking how they chose the first seats at the
table, saying to them: When thou art invited to a 8
wedding, sit not down in the first place, lest perhaps one
more honourable than thou be invited by him: and he 9
that invited thee and him, come and say to thee, Give

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courage to express them. ——**Is it lawful.** Some MSS. add the words "or not" at the end of our Lord's question, by which he once and for all brought to a head one main point of their opposition to him (cp. Jn. v. 10; ix. 14).

4. Held their peace—"kept quiet."——**Taking him.** The Greek word here is not the ordinary word for "touching," and we cannot be sure that our Lord effected the man's cure by a touch. It means rather "taking him aside to himself," as if to speak to him. Our Lord then dismissed him, possibly to protect him from any rudeness or interference.

5. Which of you. With emphasis on the "you."——**Ass or ox.** A better reading gives "son or ox," which probably means: "whose son, or even whose ox."

6. They could not answer. The Greek here is very strong, and means "they had not the strength to say one word in reply."

7. How they chose—"how they had a habit of choosing for themselves."——**The first seats.** The table would be placed in the central space, and around it were placed couches, as on three sides of a square; each couch would accommodate three or four persons, and the middle place in each was the place of honour. The customs of those times were rather mixed, so that sometimes only two people reclined on each couch, but three was the usual number.

8. One more honourable. St. Paul expresses the right idea in Phil. ii. 3: "in humility let each esteem others better than themselves."

9. Give place. Note the tone of irritation in the sharp imperative. The host greatly resents what has been done.——**The lowest.** Because all the others are now taken. Cp. Prov. xxv. 6, 7: "Appear not glorious before the king, and stand not in the place of great men: for it is better that it should be said to thee: Come up hither, than that thou shouldst be humbled before the prince."

this man place: and then thou begin with shame to take
10 the lowest place. But when thou art invited, go, sit down in the lowest place; that when he who invited thee cometh, he may say to thee: Friend, go up higher. Then shalt thou have glory before them that
11 sit at table with thee. Because every one that exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted.

12 And he said to him also that had invited him: When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy neighbours who are rich; lest perhaps they also invite thee again,
13 and a recompense be made to thee. But when thou makest a feast, call the poor, the maimed, the lame, and
14 the blind: and thou shalt be blessed, because they have not wherewith to make thee recompense: for recompense shall be made thee at the resurrection of the just.
15 When one of them that sat at table with him, had heard these things, he said to him: Blessed is he that shall eat bread in the kingdom of God.

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10. That when. The "that" expresses the result, not the purpose. It means "so that when."——**Before them**—"before all of them." The "all" is not found in all MSS.

11. These are words repeatedly used by our Lord. Cp. xviii. 14 and Mt. xxiii. 12. "Humility goeth before glory, and pride goeth before destruction: the spirit is lifted up before a fall" (Prov. xv. 38; xvi. 18, 19).

12. To him that had invited him. The previous instruction was addressed to all the company; this one is of a more private character. As in the case of Simon the Pharisee (vii. 40), our Lord has a lesson to give to his host, who probably, like Simon, was not kindly disposed towards him.——**Call not**—"do not make a practice of calling" (*only* thy friends). The Greek for "call" is not the same as for "call" in verse 13, and means rather "to summon by a formal invitation"; whereas the latter means merely to call by word of mouth.

13. A feast—"great reception"—i.e. when you really open your house for hospitality (cp. Mt. xxv. 35).—**The poor**—"the very poor." Imagine the surprise of the Pharisee at receiving advice such as this for his next feast!

14. Cp. 1 Tim. vi. 17–19.

15. Blessed is he that shall eat bread. Cp. Apoc. xix. 9. There is a certain sanctimoniousness in the man's words, implying that he feels sure of his own salvation at any rate. Hence our Lord

But he said to him: A certain man made a great **16**
supper, and invited many. And he sent his servant at **17**
the hour of supper to say to them that were invited, that
they should come, for now all things are ready. And **18**
they began all at once to make excuse. The first said to
him: I have bought a farm, and I must needs go out and
see it: I pray thee, hold me excused. And another **19**
said: I have bought five yoke of oxen, and I go to try
them: I pray thee, hold me excused. And another **20**
said: I have married a wife, and therefore I cannot

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crowns his remark by the coming parable, to teach him that entrance into the kingdom of God is not the fruit of pious desires, but rather the reward of being "good and faithful servants." The words "eat bread" are in keeping with the Jewish idea of the kingdom of the Messias, that it would be an age of feasting and plenty. "The Lord of hosts shall make unto all people in this mountain, a feast of fat things, a feast of wine, of fat things full of marrow, of wine purified from the lees" (Is. xxv. 6).

16. But. Note the corrective and emphatic force of this word. This parable is peculiar to Lk., though sometimes said to be the same as that recorded in Mt. xxii. 2–14. The differences between the two are very numerous and striking, and need only be read to see at once that the parables are quite distinct.——**Made**—"was busy making."——**Many**—i.e. the Jews.

17. He sent his servant. This was quite in accordance with Eastern custom, and implies neither forgetfulness nor unwillingness on the part of the guests. The "servant" in this case is of course St. John the Baptist, who "at supper time," that is "in the fullness of time," was sent to bid men "prepare the way of the Lord," and by deeds of penance to "make his paths straight."——**Now all things are ready.** What joy and kindliness is expressed in these words! The long era of waiting and expectation is over; "the riches of Christ" are at hand; there is abundance for all, and it has been prepared with love and desire.

18. Began all at once. It is not "all at once," but "all" began, and they began "at once."——**To make excuse**—"to beg off." The excuses are in all cases flimsy and manifestly insincere.——**I must needs go.** Clearly an exaggeration. The field could surely wait till the next day for inspection.

19. I go to try them. This one does not even plead the least necessity for disregarding the invitation. He simply says: "I have got something else to do, which I prefer."

20. Therefore. The excuse in this case is given as though it were quite unanswerable. The allusion may be to Deut. xxi. 5: "When a man hath lately taken a wife, he shall not go out

21 come. And the servant returning told these things to
his lord. Then the master of the house, being angry,
said to his servant: Go out quickly into the streets and
lanes of the city, and bring in hither the poor, and the
22 feeble, and the blind, and the lame. And the servant
said: Lord, it is done as thou hast commanded, and yet
23 there is room. And the Lord said to the servant: Go
out into the highways and hedges, and compel them to
24 come in, that my house may be filled. But I say unto
you, that none of those men that were invited, shall
taste of my supper.
25 And there went great multitudes with him: and

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to war, neither shall any public business be enjoined him, but he shall be free at home without fault, that for one year he may rejoice with his wife."

21. Quickly. The word has no reference to the anger of the master, but expresses his desire and resolve that his careful preparations shall not be wasted.——**Streets and lanes.** The other guests had all been rich and well-to-do, rich in privileges and knowledge; but now others less favoured are to be thought of. "God is no respecter of persons," and the house of our Lord shall be filled with those whom he had urged the Pharisee to invite in verse 13, "the lost sheep of the house of Israel." "Hearken, my dearest brethren, hath not God chosen the poor in this world, rich in faith, and heirs of the kingdom which God hath promised to them that love him?" (Jas. ii. 5).

22. Yet there is room. "Grace, no less than nature, abhors a vacuum."

23. And hedges. The phrase includes stone walls, or fences of other materials, and points to the exclusiveness of the Jews who cut themselves off from the Gentiles, as by a hedge round a vineyard, and despised them. Those "hedges" have been removed by our Lord, "who wills *all* men to be saved, and to come to the knowledge of the truth."——**Compel them.** The strong word here used merely indicates that more formidable barriers and difficulties must be expected and encountered in bringing to the Faith those among whom "truths had decayed," than those who, like the Jews of old, had been so long and fully prepared for the reception of the Light of the Gospel and the Yoke of Christ. St. Paul (2 Tim. iv. 2) exactly describes the spirit of such exhortation: "Preach the word: be instant in season, out of season: reprove, entreat, rebuke in all patience."——**May be filled.** Cp. Rom. xi. 25.

25. There went—"there were going." The phrase implies that our Lord was moving from place to place, and that "great multitudes" followed him, anxious not to lose a word, "pressing upon him to hear the word of God."

turning, he said to them: If any man come to me, and 26
hate not his father, and mother, and wife, and children,
and brethren, and sisters, yea and his own life also, he
cannot be my disciple. And whosoever doth not carry 27
his cross and come after me, cannot be my disciple.
For which of you having a mind to build a tower, doth 28
not first sit down, and reckon the charges that are
necessary, whether he have wherewithal to finish it:
lest, after he hath laid the foundation, and is not able 29
to finish it, all that see it begin to mock him, saying: 30
This man began to build, and was not able to finish. Or 31
what king, about to go to make war against another
king, doth not sit down, and think whether he be able,
with ten thousand, to meet him that, with twenty
thousand, cometh against him? Or else, whilst the 32
other is yet afar off, sending an embassy, he desireth
conditions of peace. So likewise every one of you that 33
doth not renounce all that he possesseth, cannot be my

26. Hate not his father. "He that loveth father or mother more than me, is not worthy of me" (Mt. x. 37). Thus does our Lord himself explain the sense in which he desires these words to be taken. The love of friends must never stand in the way of the claims of the love of God.——**His own life**—i.e. his own self, his passions, worldly interests and affections. "Know that thou must lead a dying life, and the more a man dies to himself, the more he lives to God." Cp. Acts xx. 24; Apoc. xii. 11. The whole of this great and stern passage has been called "The Conditions of Discipleship." They are four in all: (1) to bear the cross (26, 27); (2) the cost to be counted and the choice to be made (28–32); (3) possessions to be renounced (33); (4) the grace of perseverance to be sought for (34, 35). What worldly teacher would dare make such suggestions? Our Lord lays them down absolutely. Cp. 1 Thess. iii. 4, 5.

28. Sit down. A picture of long and leisurely thought. The word occurs in both parables here given.——**Necessary**. Not merely "desirable."

30. This man. With contempt.

31. The king "with ten thousand" stands for ourselves; the king "with twenty thousand" represents Almighty God, whose "power is at hand when he wills." "His counsel shall stand, and all his will shall be done" (Is. xlvi. 10). Men are strong and have their freewill: they may resist and defy God for a time: but in the end God must be Lord and Master.

33. Renounce all that he possesseth. For the true disciple of our Lord, "to live is Christ; and to die is gain." Cp. Phil. iii. 7, 8.

34 disciple. Salt is good. But if the salt shall lose its
35 savour, wherewith shall it be seasoned? It is neither profitable for the land nor for the dunghill, but shall be cast out. He that hath ears to hear, let him hear.

CHAPTER XV

PARABLES OF THE LOST SHEEP AND LOST GROAT—PARABLE OF THE PRODIGAL SON

1 Now the publicans and sinners drew near unto him to
2 hear him. And the Pharisees and the scribes murmured, saying: This man receiveth sinners, and eateth with them.

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34. Salt is good. Our Lord used this figure three times. Cp. Mt. v. 13; Mk. ix. 50. Here it is used specially to enforce the need of perseverance in the royal road of the Cross so clearly delineated. "If you continue in my word, you shall be my disciples indeed" (Jn. viii. 31). We are to be "steadfast and immoveable, always abounding in the work of the Lord" (1 Cor. xv. 58), for the danger and evil of falling away or "looking back" are great indeed. Cp. Heb. vi. 4–12, and x. 26–39.

35. Let him hear. Cp. viii. 8. Thus does our Lord by these solemn words affix his seal to the stern and necessary lessons and warnings just delivered.

1. Now the publicans and sinners—"all the publicans and sinners." By "all" is meant "very many."——**Drew near**—"used to draw near." As the end of his life draws near, the crowds seem to increase, sinners cling closer to our Lord, and the Pharisees dog his steps with increasing hatred.

2. Murmured—"were loudly murmuring." They were "the shepherds of Israel, that fed themselves: but should not the flocks be fed by the shepherds? The weak they have not strengthened, and that which was sick they have not healed, that which was broken they have not bound up, that which was driven away they have not brought again, neither have they sought that which was lost: but they have ruled over them with rigour, and with a high hand: and God's sheep were scattered, because there was no shepherd," till the Good Shepherd came, who giveth his life for his sheep (Ezech. xxxiv. 4).——**This man.** With contempt.——**Receiveth**—"warmly welcomes."——**And eateth**—"and even eateth."

And he spoke to them this parable, saying: What 3
man of you that hath a hundred sheep: and if he shall 4
lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost, until he find it? And when he hath found it, lay it upon his shoulders, 5
rejoicing: and coming home, call together his friends 6
and neighbours, saying to them: Rejoice with me, because I have found my sheep that was lost? I say to 7
you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance.

Or what woman having ten groats, if she lose one 8

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3. And he spoke—"But he spoke."——**This parable.** Cp. Mt. xviii. 12, where the parable is given in quite another connection. (Read Jn. x. 1–18.)

4. Lose one—"lose even one." The love of our Lord for individual souls is the special point of this parable and the next. ——**Leave**—"utterly abandon," as though they were of no concern to him.——**In the desert**—"in the mountain pasture." ——**Until he find it.** Peculiar to Lk.

5. Lay it upon his shoulders. Peculiar to Lk. We look for these tender details in the Gospel of the Mercy of God. "He shall feed his flock like a shepherd: he shall gather together the lambs with his arm, and shall take them up in his bosom, and he himself shall carry them that are with young" (Is. xl. 11). Cp. 1 Pet. ii. 24, 25.——**Rejoicing.** And with never a word of upbraiding!

6. Coming home. What a picture! For "the joy of this, he endured the cross, despising the shame, and in his own body bore our sins upon the tree, that we being dead to sins, should live to justice, by whose stripes we are healed." Cp. Heb. xii. 2. ——**That was lost**—"that was utterly lost." It is not "the sheep which I lost"; no, the fault lay not with our Lord; the sheep went astray through its own waywardness and folly.

7. I say to you. Very emphatic. Mt. has "Amen I say to you."——**More than upon ninety-nine.** Not "more" in quantity, as it were, but the joy is of so fine a quality at the recovery of what seemed lost for ever, that it eclipses for the time the steady satisfaction with those who walk "in the way of peace."—— **Who need not penance**—"who are of such a character as not to need penance." There are no such souls, and our Lord's words are ironical, and apply to the murmuring Pharisees around. Cp. v. 31.

8. This parable is peculiar to Lk. and enforces the lesson of the previous one.——**Ten groats,** or drachmas, a Greek coin, worth about 10d. and corresponding to the Latin *denarius*. Each

groat, doth not light a candle, and sweep the house, and
9 seek diligently until she find it? And when she hath
found it, call together her friends and neighbours, say-
ing: Rejoice with me, because I have found the groat
10 which I had lost. So I say to you, there shall be joy
before the angels of God upon one sinner doing penance.
11 And he said: A certain man had two sons: and the
12 younger of them said to his father: Father, give me the
portion of substance that falleth to me. And he divided
13 unto them his substance. And not many days after, the
younger son, gathering all together, went abroad into a
far country: and there wasted his substance, living

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represented a day's wages, and may be roughly rendered a shilling. It has been thought by some that the woman wore these coins round her forehead as an ornament, and hence was the more distressed at the loss of one groat.——**Light a candle.** Many houses in the East have no windows, so that even in the day time it would be necessary to procure some artificial light.——**Sweep the house.** "The charge against the Gospel is still the same, that it turns the world upside down. Let its message be proclaimed in earnest; and how much of latent aversion to the truth at once reveals itself as open enmity."

10. Upon one sinner doing penance. Cp. 2 Pet. iii. 9.

11. And he said. The words imply a short pause between the last two parables and this one. Even, however, if it were spoken on some other occasion, Lk. "could not have given it a more happy position than this one." It is the greatest of our Lord's parables, and has well been termed "a Gospel within the Gospel." The two sons represent the Jew and the Gentile. In the departure of the younger son from his father's house, we see "the history of the great apostasy of the Gentile world, and in his return the reception of the same into the privileges of the New Covenant. In the elder son we see a figure of the narrow-hearted, self-extolling Jews, repining that the Gentiles should be admitted to the same privileges with themselves, and sullenly refusing blessings which they must possess in common with these."

12. The younger. For youth is the age of folly.——**The portion of substance.** According to Jewish law, the estate would be divided into three equal portions, the elder brother receiving two thirds, and the younger one third.

13. Not many days after. "Lord of himself, that heritage of woe," he soon leaves the old home, and leaves it without regret, heartlessly, leaving nothing behind, no promise to return, no indication of whither he is going. Every word in this wondrous verse intensifies the picture.——**Into a far country.** "It is the nature of sin to create an abyss." But "whither shall I flee

riotously. And after he had spent all, there came a **14** mighty famine in that country; and he began to be in want; and he went and cleaved to one of the citizens **15** of that country. And he sent him into his farm to feed swine. And he would fain have filled his belly with the **16** husks the swine did eat; and no man gave unto him. And returning to himself, he said: How many hired **17** servants in my father's house abound with bread, and I

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from thy face? If I ascend into heaven, thou art there: if I descend into hell, thou art present. If I take my wings early in the morning, and dwell in the uttermost parts of the sea, even there also shall thy hand lead me, and thy right hand shall hold me" (Ps. cxxxviii. 7–10).

14. After he had spent all. Notice the "all." So short a time ago "he had gathered all together"; now none of it remains. Then it is that the mighty famine begins—"not a famine of bread, nor a thirst of water, but of hearing the word of the Lord" (Amos. viii. 11). Cp. Rom. i. 21–25.——**In that country**—"throughout that country."——**He began to be in want.** "My people have done two evils: they have forsaken me, the fountain of living water, and have digged to themselves cisterns, broken cisterns, that can hold no water" (Jer. ii. 13).

15. And cleaved. The Greek word means "to glue," and here wonderfully expresses the abject appeal of the prodigal for some slight help in his destitution.——**He sent him.** The prodigal has now to *obey*, for "whosoever committeth sin, is the servant of sin" (John viii. 34). He would not hearken to his father at home, but now he must do the bidding of a cruel task-master. ——**To feed swine.** A degrading occupation for any one, but in the eyes of a Jew the very lowest depth of degradation. "The flowers and fruits of love are gone: the worm, the anguish, and the grief are his alone."

16. The husks—i.e. the fruit of the carob, a tree commonly met with in Syria, Egypt and Palestine, and which produces pods, shaped like a horn, varying in length from six to ten inches. These pods contain a pithy substance very sweet to the taste, which affords food not only to cattle, and especially to pigs, but also to the poorer classes of the population.——**No man gave unto him.** The phrase implies that he is now quite cut off from all human sympathy and interest, and whatever food he secured was got surreptitiously. He is alone in the world, for "he has spent all."

17. Returning to himself. The greatest word in the parable. "In the multitude of his folly he has been deceived" (Prov. v. 23); now he returns to his true self.——**Abound with bread.** There is a double contrast between his want (and he is the son and heir) and their plenty (and they are but hired servants), also between his husks and their bread.

18 here perish with hunger? I will arise, and will go to my
father, and say to him: Father, I have sinned against
19 heaven, and before thee: I am not worthy to be called
thy son: make me as one of thy hired servants. And
rising up he came to his father.
20 And when he was yet a great way off, his father saw
him, and was moved with compassion, and running to
21 him fell upon his neck, and kissed him. And the son
said to him: Father, I have sinned against heaven, and
before thee, I am not now worthy to be called thy son.
22 And the father said to his servants: Bring forth
quickly the first robe, and put it on him, and put a ring

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18. Notice the three steps in the return: "arise, go, and say"; all three are necessary; all three cost something. It is the "saying," the acknowledgment of sin, that is so prized by our Lord. To no one but his father will he go; to no one else will he make his confession. His father is now his only friend, and he will not hesitate to address him by that title.

19. To be called—i.e. by the father himself. What other people may call him, matters not.——**As one of thy hired servants**—i.e. where I may at least live at home, and under obedience.

20. To his father—"to his own father." Note carefully every touch (and there are six of them) in the picture given in this verse of the father's reception of his son.——**A great way off.** Cp. Eph. ii. 13.——**Saw him.** And recognised him, in spite of the change in appearance. "Can a woman forget her infant, so as not to have pity on the son of her womb? And if she should forget, yet will not I forget thee. Behold, I have graven thee in my hands" (Is. xlix. 15).——**Fell upon his neck.** Cp. Acts xx. 37. ——**Kissed him**—"kissed him warmly and repeatedly."

21. And the son said. He says exactly what he intended to say, but his words are cut short by the father as soon as he has (1) acknowledged his fault, (2) and done so with humility. The father does not speak to the son, except by deeds of love.

22. Quickly. In his desire to reinstate his son.——**The first robe**—i.e. the best we have. Robes, especially white robes, are a common figure in Scripture of reward and blessedness. Cp. Apoc. vii. 9, 13.——**A ring.** To typify his union once more with his father. A ring also would be a sign that he was a person of some standing and authority in the house. "And Pharao took his ring from his own hand, and gave it into Joseph's hand, and said: Behold I have appointed thee over the whole land of Egypt" (Gen. xli. 42).——**Shoes.** A sign that he was still a son, not a hired servant, for such went barefooted.

on his hand, and shoes on his feet: and bring hither the 23
fatted calf, and kill it, and let us eat and make merry:
because this my son was dead, and is come to life 24
again: was lost, and is found. And they began to make
merry.

Now his elder son was in the field, and when he came 25
and drew nigh to the house, he heard music and dancing:
and he called one of the servants, and asked him what 26
these things meant. And he said to him: Thy brother 27
is come, and thy father hath killed the fatted calf,
because he hath received him safe. And he was angry, 28
and would not go in. His father therefore coming out
began to entreat him. And he answering said to his 29
father: Behold for so many years do I serve thee, and I
have never transgressed thy commandment, and yet
thou hast never given me a kid to make merry with my
friends: but as soon as this thy son is come, who hath 30
devoured his substance with harlots, thou hast killed

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23. Kill it—"sacrifice it." The occasion is so great as to call for the use of a sacrificial word.

24. Was dead. The metaphor of death to express the condition of impenitent sinners is universal throughout Scripture. "Thou hast the name of being alive, and art dead" (Apoc. iii. 1). Cp. Eph. v. 14; Rom. vi. 13.

26. He called one of the servants. This was his first mistake. He should have at once joined the merry throng, without asking any questions.——**What these things meant**—"what these things might mean."

27. Safe—"safe and sound."

28. He was angry—"he at once was filled with anger," and "continued to be unwilling to go in." Such exactly was the spirit of the Pharisee. Cp. 1 Thess. ii. 14–16.——**Coming out.** Corresponding to the "running" in verse 20.——**Began to entreat him.** And continued to do so. "I have spread forth my hands all the day to an unbelieving people, who walk in a way that is not good, after their own thoughts" (Is. lxv. 2).

29. Answering. He should have had nothing to say.——**I serve thee.** Wherever the Pharisaical spirit is shown, the pronoun "I" is always prominent (cp. xviii. 12).

30. This thy son. Spoken with angry contempt. "This precious son of thine." The servant, in verse 27, gave him the right word: "Thy brother is come."——**With harlots.** He had no ground for saying this; but he has lost control of his temper, and makes an offensive suggestion.

31 for him the fatted calf. But he said to him: Son, thou
32 art always with me, and all I have is thine. But it was fit that we should make merry and be glad, for this thy brother was dead and is come to life again; he was lost, and is found.

CHAPTER XVI

THE PARABLE OF THE UNJUST STEWARD—LESSONS ON AVARICE—THE PARABLE OF DIVES AND LAZARUS

1 AND he said also to his disciples: There was a certain rich man who had a steward: and the same was accused
2 unto him, that he had wasted his goods. And he called him, and said to him: How is it that I hear this of thee? give an account of thy stewardship: for now thou canst

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31. Son—"My child." The Greek word is one of great tenderness and affection.——**Thou art always with me.** Almost an act of gratitude on the part of the father to the elder son for having stayed at home, and been loyal.

32. This thy brother. Corresponding to "this thy son" in v. 30. "Not the least skilful touch in this parable is that it ends here. We are not told whether the elder brother at last went in, and rejoiced with the rest. And we are not told how the younger one behaved afterwards. Both these events were still in the future, and both agents were left free. One purpose of the parable was to induce the Pharisees to come in and claim their share of the Father's love: another was to prove to sinners with what generous love they would be welcomed."

1. To his disciples. Rather than to the Pharisees and Scribes. ——**A certain rich man.** This parable is peculiar to Lk. Its main lesson should be borne in mind, viz.: that it teaches us that we are "stewards" merely "of the manifold grace of God," and that we must "in all things look to the end" (Deut. xxxii. 29). The parable may be considered a development of this text. The amount of detail in this parable is unusually great, but these should not be pressed too closely. Cp. 1 Cor. iv. 1, 2.——**A steward.** A superior person to the one mentioned in xii. 42, one entrusted with the entire management of the estate.——**Accused.** Secretly, and with hostility.——**That he had wasted**—"that he was continually wasting."

2. Give an account—"give the account"—the account I have a right to demand.——**Now**—"any longer."

be steward no longer. And the steward said within 3
himself: What shall I do, because my lord taketh away
from me the stewardship? To dig I am not able; to
beg I am ashamed. I know what I will do, that when I 4
shall be removed from the stewardship, they may
receive me into their houses. Therefore calling together 5
every one of his lord's debtors, he said to the first: How
much dost thou owe my lord? But he said: An 6
hundred barrels of oil. And he said to him: Take thy
bill and sit down quickly, and write fifty. Then he said 7
to another: And how much dost thou owe? Who said:
An hundred quarters of wheat. He said to him: Take
thy bill, and write eighty. And the lord commended the 8
unjust steward, forasmuch as he had done wisely: for
the children of this world are wiser in their generation
than the children of light.

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3. And the steward said. He did not, he could not, deny the truth of the charge.——**I am not able**—i.e. I have not the physical strength to do it.

4. I know what I will do. The Greek brings out the suddenness of the idea—how it flashed across his mind.——**Into their houses**—"into their own houses." As though he said: "They are turning me out of my house and position: I will do them a good turn, and make them friendly to me, and they will then give me hospitality."

5. Every one—"all the debtors, one by one."——**How much dost thou owe?** The debts were paid not in money, but in kind, and this had given the steward in the past abundant opportunity of defrauding his lord, because the amount of produce varied greatly from year to year. He now diminishes the amount agreed upon, and makes it tally with the amount to be paid.

6. A hundred barrels. A "barrel" or "bath" was the largest liquid measure in use. The actual capacity of the measure is not certain, but probably it was about eight gallons. This man's debt, therefore, was considerable, about £10.——**Take thy bill**—"receive back your agreement," and change it "quickly," for there is no time to be lost.

7. A hundred quarters. The largest of the dry measures, as the barrel is of the liquid. It equalled about ten bushels, and a hundred quarters of wheat would be worth about £120.

8. Forasmuch as he had done wisely—i.e. shrewdly and with forethought. This is the sole ground for the commendation.——**In their generation**—"towards their own generation."——**The children of light.** Cp. Jn. xii. 36; Eph. v. 8.

9 And I say to you: Make unto you friends of the
mammon of iniquity; that when you shall fail, they
10 may receive you into everlasting dwellings. He that is
faithful in that which is least, is faithful also in that
which is greater: and he that is unjust in that which is
11 little, is unjust also in that which is greater. If then
you have not been faithful in the unjust mammon, who
12 will trust you with that which is the true? And if you
have not been faithful in that which is another's, who
13 will give you that which is your own? No servant can
serve two masters: for either he will hate the one, and
love the other: or he will hold to the one, and despise
the other. You cannot serve God and mammon.
14 Now the Pharisees, who were covetous, heard all these

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9. Of the mammon of iniquity—i.e. by the way you use the iniquitous mammon, or the wealth at your disposal. To prevent any possible misunderstanding that might arise from the commendation of an "unjust steward," our Lord here enforces the need of fidelity, honesty, and care in the use we make of what riches we may possess.——**Mammon.** An Aramaic word meaning "riches."——**When you shall fail**—i.e. when you die. Another reading has: "when it shall fail"—i.e. the wealth.——**Everlasting dwellings**—"everlasting tents." The emphasis is on the "eternal" in comparison with the houses mentioned in verse 4. Cp. Jn. xiv. 2; 2 Cor. v. 1.

10. This verse and the next form a conclusion to the parable, and enforce generally the idea of fidelity, which must descend even to the smallest particulars. The need of "laying up treasure in heaven" (Mt. vi. 20) is also brought forward. Cp. 1 Tim. vi. 17, 18.

12. In that which is another's. The force and lesson of this verse seem to be this: this world and all it can offer belongs to Almighty God, and is only *lent* to us for a time. It is not our own property, it is "another's"; but the *next* world is "the kingdom prepared *for us* from the foundation of the world," and by God's gracious gift it *is* our property; it is "our own." If, then, we do not use God's property aright here below, how can he allow us ever to enter into the enjoyment of "our own" property hereafter, for it is "an inheritance incorruptible, and undefiled, and that cannot fade, reserved in heaven for us" (1 Pet. i. 4).

13. This verse occurs also in the Sermon on the Mount (Mt. vi. 24). Cp. James iv. 4; Gal. i. 10.

14. Covetous—"lovers of money." Cp. xx. 47, and Mt. xxiii. 14; 2 Tim. iii. 2.——**Derided.** The Greek word means

things: and they derided him. And he said to them: 15
You are they who justify yourselves before men, but
God knoweth your hearts; for that which is high to
men, is an abomination before God. The law and the 16
prophets were until John; from that time the kingdom
of God is preached, and every one useth violence 17
towards it. And it is easier for heaven and earth to pass, 18
than one tittle of the law to fall. Every one that
putteth away his wife, and marrieth another, committeth
adultery: and he that marrieth her that is put away
from her husband, committeth adultery.

" to turn up the nose " at some one, in contempt. In medical language it means " to bleed at the nose." The Pharisees considered the fact of their being rich a manifest token of God's blessing on their careful observance of the Law; and the idea of " the poor carpenter from Nazareth " daring to preach that riches are a danger irritated them greatly.

15. Before men. With emphasis. Cp. Mt. xxiii. 25–28.——**God knoweth your hearts.** Cp. Acts xv. 8. The idea is a favourite one with St. Peter in his sermons and Epistles.——**An abomination.** A strong word, which occurs only here in the N.T., and means something with an offensive smell.

16. The law, " a shadow of the good things to come," and " man's tutor until Christ came," as St. Paul calls it, is here put by our Lord in the front rank, coupled with the Prophets. Our Lord, so to say, here focuses them both, asserts that they reached their climax in St. John, tells the Pharisees that they make their boast that the Law is all in all to them, and yet they violate it, for example, in their teaching and practice concerning divorce. This is the connection in these three verses, but Lk. gives them in so condensed a form that it is difficult to follow.——**Until John.** Cp. Mt. xi. 12.——**Every one.** Not literally, yet " the whole world is gone after him " was the cry of our Lord's enemies (Jn. xii. 19).——**Useth violence**—i.e. forces his way into it.

17. One tittle—i.e. one of the little " horns " or small projections which distinguish Hebrew letters, otherwise alike, from one another.——**To fall.** And so to cease to bind. Cp. Mt. v. 18. Our Lord " came not to destroy the law or the prophets, but to fulfil " them, giving them a deeper sanction and a fuller meaning.

18. Our Lord in this verse gives an example of a matter in which the Pharisees were allowing the Law to fail. There was great laxity of teaching and practice with regard to the sanctity of marriage. Our Lord's restoration of this first institution of his heavenly Father for the propagation of the human race is given more fully by Mt. (xix. 3–12) and Mk. (x. 2–12).

19 There was a certain rich man, who was clothed in purple and fine linen; and feasted sumptuously every
20 day. And there was a certain beggar, named Lazarus,
21 who lay at his gate, full of sores, desiring to be filled with the crumbs that fell from the rich man's table, and no one did give him; moreover the dogs came and licked his sores.
22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. And the
23 rich man also died: and he was buried in hell. And lifting up his eyes when he was in torments, he saw

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19. This parable is peculiar to Lk., and furnishes us with one of his greatest pieces of "word-painting."——**Purple and fine linen.** The combination of these two is frequent in Scripture to express all that is most costly and elegant in materials. Cp. Apoc. xviii. 16. The linen is the fine linen of Egypt.——**Feasted sumptuously**—"making merry in magnificent style." Note the stately way in which the two pictures are ushered before our eyes—side by side—both introduced by the solemn words: "And there was."

20. Named Lazarus. This is the only parable in which a name is introduced. Lazarus means "helped by God." The rich man has no name.——**Lay**—"lay in misery," and lay there a considerable time, unable to move.——**At his gate**—"close to his portico"—a further indication of the wealth of Dives.

21. To be filled. The same word occurs in the Parable of the Prodigal Son, and implies that such food as might be given them was so little in quantity and so poor in quality as not to satisfy their hunger.——**The crumbs.** Cp. Mt. xv. 27. Like the Syro-Phoenician woman, he only asked for the crumbs.——**The dogs.** This was an aggravation of his misery. The dogs in the East are common scavengers, and they came and licked the surface of the sores of Lazarus, for he was too weak to drive them away.

22. The beggar died. The silence of Lazarus throughout the parable is most remarkable; he bore all in silence, and at length his "short years passed away," and "he was in peace." "In the sight of men he suffered torments, but his hope was full of immortality" (Wisd. iii. 4).——**Into Abraham's bosom.** A recognised phrase for what we understand by Limbo.——**Buried in hell.** "Why are the wicked advanced, and strengthened with riches? Their houses are secure and peaceable, and the rod of God is not upon them: they take the timbrel and the harp, and rejoice at the sound of the organ: they spend their days in wealth, and in a moment they go to hell" (Job xxi. 7–13).

23. When he was—"when he was continually." Can human language depict misery more awfully and more wonderfully than is done here?

Abraham afar off, and Lazarus in his bosom: and he 24
cried, and said: Father Abraham, have mercy on me,
and send Lazarus, that he may dip the tip of his finger
in water, to cool my tongue: for I am tormented in this
flame. And Abraham said to him: Son, remember that 25
thou didst receive good things in thy lifetime, and like-
wise Lazarus evil things, but now he is comforted; and
thou art tormented. And besides all this, between us 26
and you, there is fixed a great chaos: so that they who
would pass from hence to you, cannot, nor from thence
come hither. And he said: Then, father, I beseech thee, 27
that thou wouldst send him to my father's house, for I
have five brethren. That he may testify unto them, 28
lest they also come into this place of torments. And 29
Abraham said to him: They have Moses and the

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24. Dip the tip. How small a boon! And it was denied!——**I am tormented**—" I am in anguish."——**In this flame**—" in this (hateful) flame." Some adjective must be supplied to bring out the full force of the Greek. It means " this flame of which you have no conception."

25. Remember. By far the most awful word in the parable. The torment of memory is the chief pain of the lost souls. " We fools," they cry, " esteemed the life of the just madness, and their end without honour. Behold how they are numbered among the children of God, and their lot is among the saints. We wearied ourselves in the way of iniquity and destruction, and have walked through hard ways, but the way of the Lord we have not known. What hath pride profited us? or what advantage hath the boasting of riches brought us? " (Wisd. v. 4–8).——**Receive**—" receive to the full."——**Good things**—" thy good things."——**Tormented.** The word occurs four times in the parable.

26. Fixed. It has been fixed, and so it must remain!——**A great chaos.** A strong figure to express the absolute separation of the good from the bad.——**So that**—i.e. " in order that."——**Nor from thence**—" still less from thence."

27. This desire to send a message to the five brethren of Dives to warn them is a wonderful detail in the parable, that helps us to understand his misery and despair the more, and affords the parable itself the opportunity of teaching yet another lesson, viz., that miracles are no remedy for unbelief. We have light sufficient and to spare for our guidance: but if " the heart grow gross," then eyes cannot see, nor can ears hear; we are numbered among the " enemies of the cross of Christ, whose god is their belly, whose glory is in their shame, who mind earthly things, whose end is destruction " (Phil. iii. 18).

30 prophets; let them hear them. But he said: No, father
Abraham: but if one went to them from the dead, they
31 will do penance. And he said to him: If they hear not
Moses and the prophets, neither will they believe, if one
rise again from the dead.

CHAPTER XVII

LESSONS ON SCANDAL AND FAITH—THE PARABLE OF THE UNPROFITABLE SERVANTS—OUR LORD HEALS THE TEN LEPERS—THE SECOND COMING OF OUR LORD

1 And he said to his disciples: It is impossible that
scandals should not come: but woe to him through whom
2 they come. It were better for him, that a millstone were
hanged about his neck, and he cast into the sea, than
that he should scandalize one of these little ones.

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31. If one rise again from the dead. Our Lord by this conclusion once more rebukes the demand and thirst for "signs and wonders." Saul was not led to repentance when he saw Samuel at Endor: the Pharisees were not moved when they saw Lazarus raised from the tomb: the world is not moved even by the Resurrection of our Lord.

1. It is impossible—"it is inadmissible." Human nature and the world of men being what they are, scandals are sure to come; yet this affords no excuse to him who gives the scandal. Cp. Mt. xviii. 6, 7; Mk. ix. 41, 42; 1 Pet. ii. 8.

2. It were better—"it were well worth his while."——**A millstone.** As we learn from Mt. (xviii. 6), the millstone here mentioned by our Lord was one of the large millstones, used chiefly by the ancient Egyptians, which required a horse or an ass to work them. They were of far greater power and dimensions than the ordinary millstones, worked mainly by women, which were circular stones of about two feet in diameter. It is as though our Lord said: "Get the largest stone you can, and hang it about his neck, and let him be drowned, before he gives scandal."——**He cast into the sea.** The tenses of the Greek verbs here change in a very graphic way, and give additional force to these terrible words: "it is better for him if a millstone *is hanging* round his neck, and he *has been flung* into the sea."

Take heed to yourselves. If thy brother sin against 3
thee, reprove him: and if he do penance, forgive him.
And if he sin against thee seven times in a day, and 4
seven times in a day be converted unto thee, saying,
I repent; forgive him.

And the apostles said to the Lord: Increase our 5
faith. And the Lord said: If you had faith like to a 6
grain of mustard seed, you might say to this mulberry
tree, Be thou rooted up, and be thou transplanted into
the sea: and it would obey you.

But which of you having a servant ploughing, or 7
feeding cattle, will say to him, when he is come from the
field: Immediately go, sit down to meat: and will not 8
rather say to him: Make ready my supper, and gird
thyself, and serve me, whilst I eat and drink, and after-
wards thou shalt eat and drink? Doth he thank that 9

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3. To yourselves. With emphasis. "Know thyself."——**If thy brother.** Cp. Mt. xviii. 15–17, 21–35. "A reproof availeth more with a wise man, than a hundred stripes with a fool" (Prov. xvii. 10). Cp. 1 Thess. v. 14.

4. Seven times. Yes, and "seventy times seven times." Forgiveness without limit is the rule.

5. And the apostles. In verse 1 we have "disciples." Clearly these words were spoken on another occasion. This chapter contains a collection of sayings of our Lord strung together without much connection.——**Increase our faith**—"add also faith to us," in addition to other gifts.

6. This mulberry tree. In Mt. xvii. 19 we have: "to this mountain." The black mulberry tree is common in Syria and Palestine, and largely cultivated there for the sake of supplying food to the caterpillars of the silkworm, which are bred in great numbers.

7. Feeding cattle—"tending sheep." This parable is peculiar to Lk.

8. It would be a mistake to see any harshness in these words of the master to his servant. The whole point of this illustration from everyday life is that even as we *expect* servants to do what they are engaged to do, so when we fulfil every claim of Almighty God on our obedience, we have merely done our duty, and can seek for no reward or praise or gratitude. We may be "good and faithful servants," but we are not "profitable" ones. Yet our Lord, in his goodness to us, says: "To him that shall overcome, I will give to sit with me in my throne, as I also have overcome, and am set down with my Father in his throne" (Apoc. iii. 21).

servant, for doing the things which he commanded
10 him? I think not. So you also, when you shall have done all these things that are commanded you, say: We are unprofitable servants; we have done that which we ought to do.
11 And it came to pass, as he was going to Jerusalem, he
12 passed through the midst of Samaria and Galilee. And as he entered into a certain town, there met him ten

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10. Unprofitable. Yes, because our service has no natural value in the sight of God, and can never place God under the obligation of recompensing us; our good works can nevertheless be of value to us, and can merit for us a just reward or wage, when they are performed by one who is in a state of grace, and is therefore an adopted child of God. Merit is the moral value of a work, which entitles the performer of the work to a just reward or wage. In the ordinary course of things there can be no possibility of such a right or title to reward in the relations which exist between God and man, even as the slave had no right or title to a wage from his master, because the slave belonged all in all to the master, and all he did or could do belonged to the master by right of possession. "Doth the master thank the servant for doing the thing which he commanded him?"—in other words, does a man reward another for the payment of that which is his by right? So do we belong totally to our Creator: all we have is his, and all we can do belongs to him by right of creation. But though our good actions are naturally of no value in the eyes of God, and are incapable in themselves of meriting a reward, yet when they are performed in a state of grace, that is to say, by one who is by sanctifying grace an adopted son of God, they acquire a value which they did not possess before, and become capable of meriting, that is to say of giving to their performer a right or title to recompense. This right to a recompense does not arise out of the intrinsic value of the works in themselves, but from the fact that they are performed by one who is by grace an adopted son of God.

11. Of Samaria and Galilee—i.e. on the border of the two provinces. There is a significant verse in Jn. (xi. 54), which tells us that "Jesus walked now no more openly among the Jews, but went into a country-place near the desert, unto a city that is called Ephrem, and there he abode with his disciples." This was after the raising of Lazarus, for "from that day the Jews devised to put him to death." The village of Ephrem was on the frontier of Samaria.

12. Ten men. A large number indeed! In 4 Kings (viii. 3) we read of "four lepers," and the story shows how they clung to one another, bound together by their sad condition. This

men that were lepers, who stood afar off: and lifted up 13
their voice, saying: Jesus, master, have mercy on us.
Whom when he saw, he said: Go, shew yourselves to 14
the priests. And it came to pass, as they went, they
were made clean. And one of them, when he saw that 15
he was made clean, went back, with a loud voice
glorifying God. And he fell on his face before his feet, 16
giving thanks: and this was a Samaritan. And Jesus 17
answering, said: Were not ten made clean? and where
are the nine? There is no one found to return and give 18
glory to God, but this stranger. And he said to him: 19
Arise, go thy way; for thy faith hath made thee whole.
And being asked by the Pharisees, when the kingdom 20
of God should come? he answered them, and said:
The kingdom of God cometh not with observation.

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miracle is peculiar to Lk.——**Afar off.** "All the time that he is a leper and unclean, he shall dwell alone without the camp" (Lev. xiii. 46).

13. They took the initiative, and their words implied faith with the appeal for help.

14. Whom when he saw. So they had come near to him. What a sight they must have presented!——**Shew yourselves to the priests.** Each leper would go to the priest nearest to his own home. Their "going" was in itself an act of faith, for it was only *after* their cure that they would be allowed to present themselves to the priests. Thus our Lord's words were a promise to them that they would be clean before they reached the priest. And they "believed him, and went their way."

15. When he saw that he was made clean. Not when the priest had declared him clean.——**With a loud voice.** Loss of voice and extreme huskiness are the accompaniments of leprosy. His cure had relieved this also.

16. And this. Very emphatic. "This self-same man."

17. Ten—"the ten," "all the ten."——**Where are the nine?**—"and the nine . . . where are they?"

18. This stranger—"this alien." In the mouth of anyone but our Lord, the word would have a contemptuous sound.

20. Asked—"when he was further questioned." This verse, with verses 21 and 22, are peculiar to Lk.——**When.** This was a question which our Lord never answered. "It is not for us to know the times or moments which the Father hath put in his own power." (Acts i. 8).——**With observation.** The Greek word is one used only by Lk., and is a medical term employed to denote medical observation of the symptoms of an illness or of the constitution of a patient.

21 Neither shall they say: Behold here, or behold there. For lo, the kingdom of God is within you.
22 And he said to his disciples: The days will come, when you shall desire to see one day of the Son of man;
23 and you shall not see it. And they will say to you: See here, and see there. Go ye not after, nor follow them:
24 for as the lightning that lighteneth from under heaven, shineth unto the parts that are under heaven, so shall the
25 Son of man be in his day. But first he must suffer many
26 things, and be rejected by this generation. And as it came to pass in the days of Noe, so shall it be also in the
27 days of the Son of man. They did eat and drink, they married wives, and were given in marriage, until the day that Noe entered into the ark: and the flood came

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21. The kingdom of God is within you—i.e. in your hearts. "The kingdom of God is not meat and drink: but justice, and peace, and joy in the Holy Ghost" (Rom. xiv. 17). "Our adorning is not the outward plaiting of the hair, or the wearing of gold, or the putting on of apparel, but the hidden man of the heart in the incorruptibility of a quiet and a meek spirit which is rich in the sight of God" (1 Pet. iii. 3, 4).

22. The days—"days," without the article. Cp. Apoc. vi. 10. ——**One day of the Son of man.** This is an obscure phrase, and it is not easy to ascertain its precise meaning. Some would make "one day" mean "the first day," and apply it to the day of our Lord's second coming, when "all things shall be made new." But perhaps it is best to make the passage mean: "the time of my going to the Father is at hand; for you there remains a season of trial and persecution, since the hour cometh when those who kill you will think they do a service to God; at such times you will long for my presence, and for even one day of the sweet intercourse we have had in these three years, now drawing to a close."

23. See here. With this whole passage to the end of the chapter cp. Mt. xxiv. 23–51, and Mk. xiii. 21–37.——**Go ye not after**—i.e. do not leave your work or home to listen to them.——**Follow**—"go in pursuit of."

24. In his day. Very solemn words, peculiar to Lk.

25. He must suffer. Cp. xxiv. 26. Our Lord used the word "must" of himself on four occasions. Cp. ii. 49; iv. 43; xvii. 25; and Jn. x. 16.

27. They did eat. All these verbs are in the imperfect tense in Greek, and describe continuance of action. "They were eating, they were drinking," implying: "and they thought of nothing else."——**All**—"one and all": last, with emphasis. So too in verse 29.

and destroyed them all. Likewise as it came to pass **28**
in the days of Lot: they did eat and drink, they bought
and sold, they planted and built. And in the day that **29**
Lot went out of Sodom, it rained fire and brimstone
from heaven, and destroyed them all. Even thus shall **30**
it be in the day when the Son of man shall be revealed.
In that hour, he that shall be on the housetop, and his **31**
goods in the house, let him not go down to take them
away: and he that shall be in the field, in like manner,
let him not return back. Remember Lot's wife. Who- **32**
soever shall seek to save his life, shall lose it: and **33**
whosoever shall lose it, shall preserve it. I say to **34**
you: in that night there shall be two men in one bed;
the one shall be taken, and the other shall be left.

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28. This verse is peculiar to Lk., who alone ever mentions Lot. The account of this is given in Gen. xix. 15–25. Cp. 2 Pet. ii. 5, 6; Jude v. 7.

29. It rained—"God rained."

30. Shall be revealed—"is revealed." The present tense is here most vivid, and depicts the suddenness and the certainty of the Second Coming of our Lord.

31. Both in Mt. and Mk., this figure of urgency and danger is given in connection with flight from the destruction of Jerusalem. But Lk. here associates it directly with our Lord's Second Coming, and has another passage concerning the flight from Jerusalem in its hour of siege later on (xxi. 21). And so the force of this verse would seem rather to be a lesson in detachment from all worldly goods and pleasures, as being a most apposite preparation for "the going forth to meet the Bridegroom." "Be ye also ready!" And this application is strengthened by verse 32.

32. This verse, peculiar to Lk., enforces the lesson of "not looking back," but of having "the loins girt and the lamps trimmed," so that at all hours we be "watching." Cp. Wisdom (x. 7): "a standing pillar of salt is a monument of an incredulous soul."

33. This is a saying of our Lord which is recorded by all four Evangelists (Mt. x. 39; Mk. viii. 35; Jn. xii. 25). It occurs again in this Gospel in ix. 24.——**To save his life**—"to make much of it" for his own advantage or selfish purposes. The Greek word is one that would be used of a parent who spoilt his child by over-indulgence.——**Preserve**—"endue it with life" and vigour.

34. In that night. A remarkable saying of our Lord to indicate the darkness and obscurity in which the day of Everyman's reckoning is shrouded.——**Taken**—i.e. from destruction, like Lot from Sodom.——**Left**—i.e. to his fate.

35 Two women shall be grinding together: the one shall be
taken, and the other shall be left. Two men shall be in
the field; the one shall be taken, and the other shall be
36 left. They answering, say to him: Where, Lord?
37 Who said to them: Wheresoever the body shall
be, thither will the eagles also be gathered together.

CHAPTER XVIII

THE PARABLE OF THE UNJUST JUDGE—THE PARABLE OF THE PHARISEE AND THE PUBLICAN—LESSONS OF RICHES AND POVERTY—FURTHER PREDICTION OF THE SACRED PASSION—OUR LORD HEALS THE BLIND MAN AT JERICHO

1 AND he spoke also a parable to them, that we ought
2 always to pray, and not to faint. Saying: There was
a judge in a certain city, who feared not God, nor re-
3 garded man. And there was a certain widow in that

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37. The body—" the dead body." Our Lord's meaning seems to be: " where, at my Second Coming to judge the world, the human heart is dead, there will fall the fullness of judgment." The words used were perhaps a common saying of the time. ——**The eagles**—" the vultures," since eagles neither fly in flock, nor feed on carrion.

1. A parable. This parable is peculiar to Lk.——**To them**—i.e. to the same audience as before, thus marking the connection. ——**That we ought.** Only here and in verse 9 are introductory words of this kind prefixed to parables. The words in both cases are those of St. Luke, not of our Lord.——**Always to pray.** Cp. Eph. vi. 18, and 1 Thess. v. 17.——**Not to faint**—i.e. not to lose heart in the course of our prayer.

2. There was a judge. What a picture is here given of the character of this man! Moreover he was proud of it, as verse 4 tells us! St. Paul says we should " forecast what may be good not only before God, but also before men " (2 Cor. viii. 21).

3. A certain widow. " The Lord your God doth judgment to the fatherless and the widow ": " defend the widow ": " you shall not hurt a widow or an orphan ": phrases such as these are frequent in O.T., for widows and orphans were of all classes the most oppressed and defenceless. Hence the care shown to

city, and she came to him, saying: Avenge me of my adversary. And he would not for a long time. But **4** afterwards he said within himself: Although I fear not God, nor regard man, yet because this widow is **5** troublesome to me, I will avenge her, lest continually coming she weary me. And the Lord said: Hear what **6** the unjust judge saith. And will not God revenge his **7** elect who cry to him day and night: and will he have patience in their regard? I say to you, that he will **8** quickly revenge them. But yet the Son of man, when he cometh shall he find, think you, faith on earth?

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widows, especially in the early Church (cp. Acts vi. 1; ix. 41; 1 Tim. v. 3).——**She came**—"she kept coming."——**Avenge me**—"settle my case with justice for me." The judge should have read Ecclus. (xxxv. 18): "Do not the widow's tears run down the cheek, and her cry against him that causeth them to fall? For from the cheek they go up even to heaven, and the Lord that heareth will not be delighted with them."

4. He would not—"he continued to refuse."——**Nor regard**—"nor even regard."

5. Is troublesome—"affords me great annoyance."——**She weary me.** The Greek word means "to hit under the eye," or "to give a black eye." Hence to molest or mortify. St. Paul uses the word (1 Cor. ix. 27) of "chastising his body," and that is the only other place in N.T. where it is found.

6. And the Lord said. We can imagine that between verses 5 and 6 there was a short and impressive pause. We have heard what the judge said: now let us hear what "the Lord said."

7. And will not God revenge. The argument is one *a fortiori*. Cp. xi. 13 and Apoc. vi. 9–11.——**Day and night.** This was far more than even the importunate widow did, but "the Lord will be entreated in favour of His servants," and they are "to give him no silence till he make Jerusalem a praise in the earth" (Ps. cxxxiv. 14, and Is. lxii. 7).——**Have patience**—"be long-suffering."

8. Quickly. Answers to prayers seem seldom to come "quickly," but here especially "patience is necessary for us, that doing the will of God we may receive the promise. For yet a little while, and a very little while, and he that is to come, will come, and will not delay" (Heb. x. 36, 37). "Of this one thing we must not be ignorant, that one day with the Lord is as a thousand years, and a thousand years as one day" (2 Pet. iii. 8).——**But yet**—i.e. though "the ears of Almighty God are so attentive to the voice of our supplication," . . .——**Faith**—"the (necessary) faith." The question is put with diffidence, as though our Lord expected the answer "No." Cp. 2 Pet. iii. 3, 4; Mt. xxiv. 12.

9 And to some who trusted in themselves as just, and
10 despised others, he spoke also this parable: Two men
went up into the temple to pray: the one a Pharisee
11 and the other a publican. The Pharisee standing,
prayed thus with himself: O God, I give thee thanks
that I am not as the rest of men, extortioners, unjust,
12 adulterers, as also is this publican. I fast twice in the
13 week: I give tithes of all that I possess. And the
publican, standing afar off, would not so much as lift

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9. To some. This inimitable portrait could only have been drawn by the pen of St. Luke. "There is a generation that are pure in their own eyes, and yet are not washed from their filthiness; a generation whose eyes are lofty, and their eyelids lifted up on high" (Prov. xxx. 12, 13). These are the Pharisees. Cp. 2 Cor. i. 9.——**Despised**—"utterly despised." Cp. Rom. xiv. 10.——**Others**—"the rest"—i.e. all except themselves!

10. Went up into the temple. The Temple stood on Mount Moriah, and they "went up" to it, probably at one of the fixed hours for prayer, from the lower part of the city. Cp. Acts iii. 1.

11. Standing—"having taken up his position," where all could see him. Standing was the common attitude for prayer among the Jews.——**I give thee thanks.** "He gives thanks not because he is good, but because he *only* is good: not for the good points he possesses, but for the bad points he observes in others." Cp. Apoc. iii. 17, 18.——**As this publican.** The "this" implies great contempt.

12. I fast twice in the week—i.e. on Mondays and Thursdays. The Mosaic Law enjoined only one fast day in the year, viz. the Day of Atonement, though later on there seem to have been four established in memory of national calamities. Cp. v. 33. ——**Of all that I possess.** This too was far in excess of what was ordered. "Corn, wine, oil, the first-born of herds and of sheep" (Deut. xiv. 23) alone were named as things for which tithes were to be "set aside." What he really "possessed" were his sins, but of these there is never a word. "He that hideth his sins, shall not prosper: but he that shall confess, and forsake them, shall obtain mercy" (Prov. xxviii. 13, 14). Cp. 1 Pet. v. 5.

13. Standing. The Greek word here is different from the one translated "standing" in verse 11, and means "standing" simply, without show or any desire to attract attention.——**Afar off**—i.e. from the Pharisee.——**Would not so much as lift up his eyes.** Still less his hands, nor would he spread out his arms as was common with the Jews when at prayer. Cp. 1 Tim. ii. 8.

up his eyes towards heaven; but struck his breast, saying: O God, be merciful to me a sinner. I say to **14** you, this man went down into his house justified rather than the other: because every one that exalteth himself, shall be humbled: and he that humbleth himself, shall be exalted.

And they brought unto him also infants, that he **15** might touch them. Which when the disciples saw, they rebuked them. But Jesus, calling them together, said: **16** Suffer children to come to me, and forbid them not: for of such is the kingdom of God. Amen, I say to you: **17** Whosoever shall not receive the kingdom of God as a child, shall not enter into it.

And a certain ruler asked him, saying: Good master, **18**

——**Struck**—" kept on striking."——**To me a sinner**—" to me, the sinner." He at once made the basis of his prayer the very point which the Pharisee never mentioned. Cp. the wonderful words of St. Paul in 1 Tim. i. 15.

14. This man. Corresponding with " this publican " in verse 11. For the conclusion of the verse cp. xiv. 11 and Mt. xxiii. 12. Crashaw's short and striking lines should be familiar to all:

" Two went to pray: O, rather say
One went to brag, the other to pray;
One stands up close and treads on high,
Where th' other dares not send his eye.
One nearer to God's altar trod,
The other to the altar's God."

15. And they brought—" they kept on bringing." The great section which began in ix. 51, and the whole of which is practically peculiar to Lk., now comes to a close, and here Lk. rejoins Mt. and Mk. For this incident of children being brought to our Lord, cp. Mt. xix. 13, and Mk. x. 13.——**Also infants**—" even babes."——**That he might touch them.** It was customary for Jewish mothers thus to carry their children to the Rabbis for a blessing.

16. Forbid them not—" cease to forbid them."——**Of such.** Cp. 1 Cor. xiv. 20, and 1 Pet. ii. 1, 2.

17. The words occur *verbatim* also in Mk. x. 15. We find a similar counsel given by our Lord in Mt. (xviii. 3).

18. A certain ruler. Cp. Mt. xix. 16–30; Mk. x. 17–31. Mt. calls him " a young man." Mk.'s account is by far the most graphic.——**Good master.** In Mt. the epithet " good " is applied also to the deed to be done: " what good thing? "

19 what shall I do to possess everlasting life? And Jesus
said to him: Why dost thou call me good? None is
20 good but God alone. Thou knowest the command-
ments: Thou shalt not kill: Thou shalt not commit
adultery: Thou shalt not steal: Thou shalt not bear
21 false witness: Honour thy father and mother. Who
said: All these things have I kept from my youth.
22 Which when Jesus had heard, he said to him: Yet one
thing is wanting to thee: sell all whatever thou hast,
and give to the poor, and thou shalt have treasure in
23 heaven: and come, follow me. He having heard these
things, became sorrowful: for he was very rich.
24 And Jesus seeing him become sorrowful, said: How
hardly shall they that have riches enter into the king-
25 dom of God! For it is easier for a camel to pass through
the eye of a needle, than for a rich man to enter into
26 the kingdom of God. And they that heard it, said:
27 Who then can be saved? He said to them: The

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19. Why dost thou call me good? The object of our Lord's question was to elicit from the young man an act of faith in his divinity. Clearly he knew something about our Lord and his works, and was eager to see him: and our Lord wished him to recognise him aright. It was as though he said: "You call me good because of what you have heard of my works: are those the works of God or of man? If then God alone be good, ought you not, with Peter here, to acknowledge that I am Christ the Son of the living God?"

21. Who said—"But he said"—and he spoke not in any spirit of boasting, but as much as to say: "Of course I have kept these very plain and obvious rules: but surely more than this is needed." Mk. adds that he put a further question to our Lord to this effect: "What yet is wanting to me?"

22. Sell all. The "all" is peculiar to Lk.

23. Sorrowful—"very sorrowful."

24. Become sorrowful. These words are absent from some MSS.——**How hardly**—"with what extreme difficulty."

25. It is best to take these words quite literally, as a common proverb for something impossible. The camel was the largest animal with which they came into daily contact, and the needle's eye is the smallest of holes. It is interesting to note that Lk. here uses the word for a surgeon's needle, and instead of the eye, the puncture it has made. Cp. 1 Tim. vi. 9, 10.

26. Who, then? Not merely "what rich man?", for all men either have money or desire it.

27. Cp. i. 37.

things that are impossible with men, are possible with God. Then Peter said: Behold, we have left all things, 28
and have followed thee. Who said to them: Amen, I 29
say to you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of God's sake, who shall not receive much more 30
in this present time, and in the world to come life everlasting.

Then Jesus took unto him the twelve, and said to 31
them: Behold, we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of man. For he shall be delivered 32
to the Gentiles, and shall be mocked, and scourged, and spit upon: And after they have scourged him, they 33
will put him to death; and the third day he shall rise again. And they understood none of these things, and 34
this word was hid from them, and they understood not the things that were said.

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28. Then Peter said. With his usual warmth and impetuosity. Mt. and Mk. both tell us how utterly perplexed the Apostles were by this teaching of our Lord about riches. Mt. adds the words: "what then shall we have?" to St. Peter's question.

29. Or wife. Lk. alone inserts these words, even as he alone omits "lands" from the things to be given up "for the kingdom of God's sake."

30. Much more—"manifold more." Mt. and Mk. have "an hundredfold," while Mk. adds "with persecution."

31. Took unto him. Aside, as though he had a great secret to tell them.——**And said to them.** This is the third prediction of the Passion, and more full and detailed than the two preceding ones (ix. 22, 44). Cp. Mt. xx. 17; Mk. x. 32.——**By the prophets.** This is the only place where Lk. uses this phrase; writing for the Gentiles, he naturally says little to them concerning the fulfilment of prophecy. Ps. xxi. and Is. liii. should be specially read.

32. Delivered to the Gentiles. This is tantamount to saying "he will be crucified," which is what Mt. (xx. 19) expressly states.

33. After they have scourged him. Thus this awful punishment gets a second mention in the prediction. It was this more than any other pain that made our Lord "a worm and no man."

34. They understood. The word "understood" comes twice in this verse, but the Greek verbs are different. The first means they did not "understand" in the ordinary sense of the word,

35 Now it came to pass, when he drew nigh to Jericho,
that a certain blind man sat by the wayside, begging.
36 And when he heard the multitude passing by, he asked
37 what this meant. And they told him, that Jesus of
38 Nazareth was passing by. And he cried out, saying:
39 Jesus, son of David, have mercy on me. And they
that went before, rebuked him, that he should hold
his peace: but he cried out much more: Son of David,
40 have mercy on me. And Jesus standing, commanded
him to be brought unto him. And when he was come
41 near, he asked him, saying: What wilt thou that I

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as though our Lord had spoken in a foreign tongue: the words conveyed no meaning to them whatever. The second means they did not "get to know" what our Lord meant—i.e. they dropped the subject, as being an unpleasant one. Mk. adds "they were afraid to ask him." Notice this triple assertion of the dullness of the Apostles—so characteristic of Lk.

35. When he drew nigh to Jericho. It has puzzled commentators how to harmonise the accounts of this miracle as given by the three Synoptists. Mt. mentions *two* blind men, but Mk. and Lk. only one: Mt. and Mk. record the miracle as taking place when our Lord was leaving Jericho, but Lk. as he was drawing nigh to it. It has been suggested that the blind man (or men) made his request for a cure as our Lord entered the city, and that it was granted as he left the city. But the opinion of Fr. Coleridge seems the best, viz. that Mt. and Mk. relate one miracle, and Lk. (as is his wont) relates quite a different one. It may be added that the Greek of this section is peculiarly full of the special marks of Lk.'s style, indicating that his narrative is quite an independent one.

36. The multitude—i.e. the caravan of pilgrims on their way to Jerusalem for the Passover. This event took place probably on the Thursday before the first Palm Sunday.——**He asked**—"he diligently enquired."

37. Jesus of Nazareth. Not a Messianic title such as the blind man at once gave our Lord.

38. He cried out. The Greek verb and tense imply that he cried out at once, but only once; whereas in verse 39 "he cried out" means "he kept on repeating his cry."——**Son of David.** This Messianic title of our Lord is frequent in Mt., but occurs only here in Lk. "In his day the deaf shall hear the words of the book, and out of darkness and obscurity the eyes of the blind shall see: and the meek shall increase their joy in the Lord, and the poor men shall rejoice in the Holy One of Israel" (Is. xxix. 18).

do to thee? But he said: Lord, that I may see. And 42
Jesus said to him: Receive thy sight: thy faith
hath made thee whole. And immediately he saw, and 43
followed him, glorifying God. And all the people, when
they saw it, gave praise to God.

CHAPTER XIX

ZACCHEUS ENTERTAINS OUR LORD—THE PARABLE OF THE POUNDS—OUR LORD ENTERS JERUSALEM ON PALM SUNDAY—OUR LORD WEEPS OVER JERUSALEM —OUR LORD CASTS THE BUYERS AND SELLERS OUT OF THE TEMPLE

AND entering in, he walked through Jericho. And 1
behold, there was a man named Zaccheus, who was the 2

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42. Receive thy sight—"look up, and see."

43. Glorifying God. A favourite phrase with Lk. Cp. v. 26; vii. 16; xvii. 15; xxiii. 47.

1. He walked through—i.e. with apparently no intention of prolonging his stay there, till he met Zaccheus.——**Jericho.** The City of Palm Trees, about six miles from the Jordan, and fifteen from Jerusalem, was, in the time of our Lord, a great and wealthy town. The fertility of the soil was unexampled; palms of various names and properties throve there, beautifully and thickly dotted about in pleasure grounds. It rose to special prominence under Herod the Great, who practically rebuilt it. "Its situation was most pleasant, and with its lavish supply of water, it must have sparkled with fountains and pools, and have been surrounded by a very Garden of God, together with fields full of corn and hemp, and meadows green with luscious pasture."

2. A man.—The Greek word denotes that he was a man of good family and position.——**Zaccheus.** The name means "pure." He was a renegade Jew, "a son of Abraham," who had renounced his religious privileges for the sake of gaining wealth. This incident is peculiar to Lk., and finds a fitting place only in the Gospel of God's Mercy to sinners.——**The chief of the publicans.** The title occurs nowhere else, and the precise nature of his position cannot be ascertained. Perhaps a "Commissioner of Taxes" was his post. This is the sixth notice of tax collectors in this Gospel, and all of them are favourable (iii. 12; v. 27; vii. 29; xv. 1; xviii. 10). Jericho, being a

3 chief of the publicans, and he was rich. And he sought
to see Jesus who he was, and he could not for the crowd,
4 because he was low of stature. And running before, he
climbed up into a sycamore tree, that he might see him,
5 for he was to pass that way. And when Jesus was come
to the place, looking up, he saw him, and said to him:
Zaccheus, make haste and come down; for this day I
6 must abide in thy house. And he made haste and came
7 down; and received him with joy. And when all saw
it, they murmured, saying that he was gone to be a
8 guest with a man that was a sinner. But Zaccheus
standing, said to the Lord: Behold, Lord, the half of
my goods I give to the poor; and if I have wronged

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city on the frontier between the Roman province of Judea and the territory of Herod Antipas, was an important centre for the customs.

3. He sought. With sincerity, not from mere curiosity.——**Who he was**—"who he is."

4. A sycamore tree. One of the common trees of Egypt. "Its wood is very light and porous, but most durable. It is very susceptible of cold and cannot bear frost, and in Palestine mainly grows in the hot valley of the Jordan. In growth, with its low-spreading branches and dark foliage, it recalls the English oak, and its shade is most pleasing. It is, consequently, a favourite wayside tree. There are still a few gnarled and aged sycamores among the ruins by the wayside at ancient Jericho."

5. Looking up, he saw him. Cp. Jn. i. 48. That our Lord called him by his name, a man whom he had never met before, must have fairly amazed him.——**Make haste and come down.** Even as he had made haste to climb up.——**I must abide.** As though our Lord said: "I had intended to have pursued my journey, but my work for your soul will keep me here yet a few hours." The Greek word implies that "to stay the night" is what is meant. This is the only occasion on which our Lord is recorded to have asked for hospitality.

6. With joy. Not "with fear." "There is joy before the Angels of God upon one sinner doing penance," and such joy is infectious.

7. All saw. Notice the emphatic "all."——**They murmured.** Cp. xv. 2.——**To be a guest.** The Greek word means literally "to loosen one's garments for a rest," and implies staying for the night. Cp. ix. 12.——**That was a sinner.** Last, with emphasis and scorn.

8. Standing—"taking up his position." Cp. xviii. 11. The word implies that, amid the angry murmuring, Zaccheus came forward to speak to our Lord (not to the bystanders) about

any man of anything, I restore him fourfold. Jesus 9
said to him: This day is salvation come to this house,
because he also is a son of Abraham. For the Son of 10
man is come to seek and to save that which was lost.

As they were hearing these things, he added and spoke 11
a parable, because he was nigh to Jerusalem, and be-
cause they thought that the kingdom of God should
immediately be manifested.

He said therefore: A certain nobleman went into a 12
far country, to receive for himself a kingdom, and to

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himself in a formal way, to acknowledge his sins publicly, and to make restitution. The word "Behold" with which he began, implies a resolution firmly, if quickly, made.——**I give**—"I am ready to give."——**If I have wronged.** The Greek implies that such has been the case. "If I have wronged (as I know I have)."——**Fourfold.** "They shall restore the principal itself, and the fifth part over and above, to him against whom they have sinned." So was it laid down in the Law (Numb. v. 7). But Zaccheus would go far beyond this, and was ready to adopt the scale of penalties laid down for robbery with violence (Exod. xxii. 1).

9. This day. First, with emphasis, as in the word to the Good Thief from the Cross (xxiii. 43).——**A Son of Abraham.** Our Lord uses the words in their true spiritual meaning. Cp. Gal. iii. 7.

10. This verse is a summary of the whole purpose of St. Luke's Gospel. Cp. Mt. xviii. 11. "I will feed my sheep, and I will cause them to lie down: I will seek that which was lost" (Ezech. xxxiv. 15, 16).

11. He added and spoke. A phrase indicating urgency and desire. It is a Hebraistic construction. Our Lord knew the thoughts and excited feelings of his disciples after the scene in the house of Zaccheus, and was anxious to calm them by this parable. The whole structure of the verse betokens great excitement.——**Because . . . because.** The two reasons here given show that the disciples felt sure that now at length our Lord was going "to restore the kingdom to Israel," and that he would do so in Jerusalem. But no; in Jerusalem he was "immediately" to suffer and be rejected, and it would be shown that indeed "the kingdom of God cometh not with observation" (xvii. 20).——**Should be manifested**—"is certain to be manifested."

12. He said therefore. This parable must not be confused with that of the Ten Talents given by Mt. (xxv. 14–30).——**A certain nobleman**—i.e. our Lord; the "far country" is heaven which is far distant, because his "return" thence will not be for a long time.——**To receive for himself a kingdom.** This was

13 return. And calling his ten servants, he gave them
14 ten pounds, and said to them: Trade till I come. But
his citizens hated him: and they sent an embassage
after him, saying, We will not have this man to reign
15 over us. And it came to pass, that he returned, having
received the kingdom: and he commanded his servants
to be called, to whom he had given the money, that he
might know how much every man had gained by
16 trading. And the first came, saying: Lord, thy pound
17 hath gained ten pounds. And he said to him: Well
done, thou good servant, because thou hast been faith-
ful in a little, thou shalt have power over ten cities.
18 And the second came, saying: Lord, thy pound hath
19 gained five pounds. And he said to him: Be thou also
20 over five cities. And another came, saying: Lord,
behold here is thy pound, which I have kept laid up in

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quite a common practice at the time, and our Lord uses it as the basis of his parable. We learn, for example, from contemporary history, that Herod the Great and his son Archelaus had gone from Jericho to Rome to receive their kingdom from the all-powerful Cæsar, and the same thing was subsequently done by Antipas.

13. His ten servants—"ten of his servants."——**Ten pounds.** The sum is a small one (about £4), for the object was merely to *test* them. The word here translated "pound" stands for the Greek coin called a "*mina*." Sixty *minas* made one talent (about £225).——**Trade**—"be immersed in business." Cp. 1 Pet. iv. 10.

14. His citizens hated him—i.e. the Jews. Cp. Jn. xv. 24, 25.——**This man.** With contempt.

16. Hath gained—"hath worked out in addition."

17. In a little—"in a very little."——**Power over ten cities.** "In both cases the efficient servants receive as their reward—not anything they can sit down to and enjoy—but a wider sphere of activity," with increased responsibility. Cp. 2 Tim. ii. 12.

19. Be thou also over—"Be promoted over."

20. And another came. It would be tedious to tell us of all the ten: the three selected are merely samples of the rest.——**Here is thy pound.** The servant is quite pleased with himself: he may not have done any good, but at least (so he says) he has done no harm. But our Lord asserts this to be an impossibility: "No word of his returns to him idle." The "riches of Christ" are "for better or for worse, for richer or for poorer."

a napkin ; for I feared thee, because thou art an austere 21
man : thou takest up what thou didst not lay down,
and thou reapest that which thou didst not sow. He 22
saith to him : Out of thy own mouth I judge thee, thou
wicked servant. Thou knewest that I was an austere
man, taking up what I laid not down, and reaping
that which I did not sow : And why then didst thou 23
not give my money into the bank, that at my coming, I
might have exacted it with usury ? And he said to 24
them that stood by : Take the pound away from him,
and give it to him that hath ten pounds. And they 25
said to him : Lord, he hath ten pounds. But I say to 26
you, that to every one that hath shall be given, and he
shall abound : and from him that hath not, even that
which he hath shall be taken from him. But as for 27
those my enemies, who would not have me reign over
them, bring them hither, and kill them before me.

And having said these things, he went before, going 28
up to Jerusalem.

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21. I feared thee. The note of insincerity sounds in this word ; " fear is not in charity," and " we are to love God, because God first hath loved us." Cp. 1 Jn. iv. 18.——**An austere man.** The epithet occurs only here in N.T., and means literally something bitter to the taste. His whole attitude to his Lord was wrong from the first, and now he clumsily seeks to justify it.

22. I judge—" I will judge." This stern, cold repetition of the charges made against the lord by the servant, without comment or refutation, most powerfully shows their injustice, and how deeply they were resented.

23. Into the bank. Literally " on to a table," at which bankers sat to transact business.

26. But I say—" for I say." Verse 25 is a mere parenthesis, an interruption by " those that stood by," who naturally were surprised at our Lord's words. Cp. viii. 18. " To neglect opportunities, is to lose them : to use them, is to gain others."

27. This verse, in its severity, somewhat abruptly concludes the parable with a foreshadowing of the horrors of the destruction of Jerusalem. " Our Lord must reign, until he hath put all his enemies under his feet " (1 Cor. xv. 25).

28. He went before. Cp. Mk. x. 32. The road from Jericho to Jerusalem is a continuous ascent, Jerusalem being 3000 feet higher than Jericho.

29 And it came to pass, when he was come to Bethphage
and Bethania, unto the mount called Olivet, he sent
30 two of his disciples, saying: Go into the town which
is over against you, at your entering into which you
shall find the colt of an ass tied, on which no man ever
31 hath sitten: loose him, and bring him hither. And if
any man shall ask you: Why do you loose him? you
shall say thus unto him: Because the Lord hath need
32 of his service. And they that were sent, went their
way, and found the colt standing, as he had said unto
33 them. And as they were loosing the colt, the owners

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29. Bethphage and Bethania. Mt. mentions only the former, Mk. only the latter. Bethphage was probably the name of a district in which the village of Bethany stood. Bethany, "a lovable place of quiet memories," the home of Martha, Mary, and Lazarus, lay on the eastern slope of the Mount of Olives, fully a mile beyond the summit, and not very far from the point at which the road to Jericho begins its more sudden descent towards the Jordan valley. "It is now represented by a few wretched hovels, grey, filthy, and ruinous—a slum detached from a city. The houses piled up on the hill would seem to be as empty as a heap of skulls, and the inhabitants are reputed to be the dirtiest and most importunate in Palestine."——**Called Olivet.** Lk. is clearly writing for those who were not familiar with the district. St. John is careful to tell us that our Lord reached Bethany "six days before the Pasch" (Jn. xii. 1), and spent the Sabbath there with Martha, Mary and Lazarus. It was then that Mary anointed his feet for the second time, of which Lk. makes no mention. And now Palm Sunday has dawned, and all four Gospels give an account of our Lord's entry into Jerusalem (Mt. xxi. 1; Mk. xi. 1; Jn. xii. 12).——**He sent two.** Probably St. Peter and St. John. Cp. xxii. 8.

30. Into the town—"into the village."——**The colt of an ass.** Mt. has "an ass tied, and a colt with her," and he alone mentions the mother of the colt. The ass represented the Jewish nation, "used to the yoke" of the Law, while the colt stood for the Gentiles, and it was on the colt that our Lord rode.——**On which no man ever hath sitten.** So too in Mk. And our Lord was laid to rest "in a sepulchre wherein never yet any man had been laid" (xxiii. 53).

31. If any man shall ask you. Implying that of course someone will ask the question. Lk. omits the assurance of our Lord that the owners will allow the disciples to take the colt with them.

32. As he had said—"exactly as he had said."

33. The owners—i.e. the owner and his companions.

thereof said to them: Why loose you the colt? But 34
they said: Because the Lord hath need of him. And 35
they brought him to Jesus. And casting their garments
on the colt, they set Jesus thereon. And as he went, 36
they spread their clothes underneath in the way. And 37
when he was now coming near the descent of mount
Olivet, the whole multitude of his disciples began with
joy to praise God with a loud voice, for all the mighty
works they had seen, saying: Blessed be the king 38
who cometh in the name of the Lord, peace in heaven,
and glory on high! And some of the Pharisees from 39

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34. Because the Lord. Lk. alone repeats these words: he seems to revel in the title "the Lord" for our Lord. Mk. merely says "they said to them as Jesus had commanded them."

35. Their garments—i.e. the garments of the Apostles.——**They set Jesus thereon.** Peculiar to Lk.

36. They spread their clothes—i.e. the multitude. It should be noted that Lk. *alone* makes no mention of the cutting of the branches of palms, while Jn. *alone* tells us that the pilgrims to the Passover went forth from Jerusalem to meet our Lord with palms in their hands, so that a double crowd escorted our Lord into the city—"they that went before and they that followed" (Mt. and Mk.).

37. Near the descent of Mount Olivet—i.e. just at the point where the first view of Jerusalem comes in sight. Notice how many marks of Lk.'s style are crowded into this one verse: the *whole* multitude, with *joy*, to *praise* God, with a *loud* voice, for *all* the *mighty* works.——**They had seen**—"they were (daily) seeing," or "had lately seen," e.g. in the case of Bartimaeus and Lazarus especially.

38. Blessed. These words are a quotation from Ps. cxvii., a Psalm written for the Feast of Tabernacles after the Return from Captivity, and very familiar to the people.——**King.** This word occurs in Lk.'s account only, and he alone adds the words: "peace in heaven, and glory on high." He omits the cry "Hosanna," which comes in both Mt. and Mk., as being unintelligible to Gentile readers.

39. Some of the Pharisees. This verse and the next are peculiar to Lk. It should be remembered that "the chief priests and the Pharisees had given a commandment, that if any man *knew where* (our Lord) was, he should tell, that they might apprehend him" (Jn. xi. 56). Yet our Lord makes this public entry which "moved the whole city," and for the next three days hardly leaves the Temple precincts! Well may they say: "Do you see that we prevail nothing? Behold the whole world is gone after him" (Jn. xii. 19).——**Master**—"Teacher." They would not call our Lord "Master."

amongst the multitude, said to him: Master, rebuke
40 thy disciples. To whom he said: I say to you, that if
these shall hold their peace, the stones will cry out.
41 And when he drew near, seeing the city, he wept over
42 it, saying: If thou also hadst known, and that in this
thy day, the things that are to thy peace; but now they
43 are hidden from thy eyes. For the days shall come upon
thee: and thy enemies shall cast a trench about thee,
and compass thee round, and straiten thee on every
44 side, and beat thee flat to the ground and thy children
who are in thee: and they shall not leave in thee a

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40. The stones will cry out. In the Prophet Habacuc (ii. 11), we read: "The stone shall cry out of the wall," and perhaps our Lord was here quoting this passage.

41. Seeing the city. Note the pathos in these words: our Lord saw the city from the point whence the most lovely view of it is obtained, and all its past history and associations came to mind in the sight.——**He wept over it**—"He sobbed aloud." At the grave of Lazarus "Jesus wept" (Jn. xi. 35), but there no one could have *heard* him weeping: the tears flowed silently down his cheeks, but now he wailed and sobbed aloud.

42. Thou also—i.e. as well as my disciples.——**Hadst known**—"hadst recognised." The words may be taken as a condition, or as a wish: "Oh, that thou hadst known."——**And that in this thy day.** Cp. 2 Cor. vi. 2. The whole wording of the verse implies the frequent visits of our Lord to Jerusalem, and his work there, of which the Synoptists tell us but little, while Jn. records them fairly fully.——**To thy peace.** Jerusalem means "the inheritance of peace," and there may be here an intentional play on the word. Cp. "O that thou hadst hearkened to my commandments: thy peace had been as a river, and thy justice as the waves of the sea" (Is. xlviii. 18). Our Lord breaks off his sentence here, most effectively, and the apodosis to "if" is left unexpressed.——**They are hidden.** Once and for all.

43. For the days—"For days" (cp. v. 35, and xvii. 22). Notice the number of times the words "and," "thy," and "thee" come in this verse and the next. The sentences are heaped upon one another in this detailed prophecy of the destruction of Jerusalem with most solemn effect. (The whole of Isaias ch. xxix. should be read as a remarkable parallel to these words of our Lord.)

44. Thy children—i.e. thy inhabitants.——**Who are in thee.** The siege of Jerusalem began at the Passover, and hence the city would be more than usually full of people. Probably about 3,000,000 would be present.——**A stone upon a stone.** "Sion shall be ploughed as a field, and Jerusalem shall be as a heap of stones, and the mountain of the temple as the high places

stone upon a stone: because thou hast not known the time of thy visitation.

45 And entering into the temple, he began to cast out them that sold therein, and them that bought, saying 46 to them: It is written: My house is the house of prayer; but you have made it a den of thieves.

47 And he was teaching daily in the temple. And the chief priests and the scribes and the rulers of the people sought to destroy him: And they found not what to 48 do to him: for all the people were very attentive to hear him.

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of the forest" (Mich. iii. 12).——**Hast not known**—"hast not recognised."——**The time**—"the season." Here Lk.'s account of Palm Sunday finishes, and what follows took place on the Monday. There is no mention of the barren fig-tree in this Gospel (Mt. xxi., Mk. xi.).

45. He began to cast out. This is the second time that our Lord is recorded to have thus cleansed the Temple-courts. The first took place in the first year of his Public Ministry, and is recorded only by Jn. (ii. 14). This second cleansing is also recorded by Mt. (xxi. 12) and Mk. (xi. 15), but not by Jn.——**Them that sold and them that bought.** The Temple tax had to be paid in Jewish coinage, and those coming from abroad would bring only foreign money with them: also animals and other objects had to be purchased for the sacrifices, and thus the outer Court of the Gentiles became a scene of unseemly traffic and confusion.

46. It is written. The quotation is from Is. lvi. 7. Cp. "Is this house, then, in which my name hath been called upon, in your eyes become a den of robbers?" (Jer. vii. 11).

47. And he was teaching—"He was busy in teaching." Cp. xxi. 37, 38. Notice the contrast in this verse: while our Lord is "going about doing good," the rulers of the people seek to destroy him.——**The rulers of the people.** Lk. alone has this phrase, and it is not certain to whom exactly he refers.

48. Were very attentive. The Greek verb thus translated occurs only here in N.T., and means "they hung upon his lips," "they were held in suspense by his words," and eagerly caught every word—another instance of Lk.'s fondness for depicting the people as drawn closely to our Lord.

CHAPTER XX

A QUESTION CONCERNING OUR LORD'S AUTHORITY—THE PARABLE OF THE VINEYARD AND THE HUSBANDMEN —A QUESTION ABOUT TRIBUTE DUE TO CÆSAR—A QUESTION CONCERNING THE RESURRECTION FROM THE DEAD—OUR LORD ASKS A QUESTION CONCERNING HIMSELF

1 AND it came to pass, that on one of the days, as he was teaching the people in the temple, and preaching the gospel, the chief priests and the scribes, with the ancients,
2 met together. And spoke to him, saying: Tell us, by what authority dost thou these things? or, Who is
3 he that hath given thee this authority? And Jesus answering, said to them: I will also ask you one thing.
4 Answer me: The baptism of John, was it from heaven,

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1. On one of the days—i.e. the Tuesday after Palm Sunday. The expression is peculiar to Lk. This day has been called the Day of Questions, for no less than six questions were put to, or by, our Lord that day, in addition to which he spoke five parables. Of no other day in the life of our Lord, except Good Friday, do we know so much.——**Preaching the Gospel**—"announcing glad tidings." The word is almost confined to Lk., who uses it 25 times, and to St. Paul, who uses it 20 times. ——**Met together.** The Greek word implies that it was with hostile intent. They "came upon him," rudely and angrily, while he was quietly teaching.

2. Tell us. A harsh, rude imperative.——**By what authority**—"by what kind of authority." Cp. Mt. xxi. 23, and Mk. xi. 27.——**These things.** With contempt. They ought to have said: "these deeds of wonder," as they had already in fact acknowledged to themselves. Cp. Jn. xi. 47.——**Or who is he.** This second question is not a mere repetition of the first. The answer to the first is: "By the authority of the Messias." Then comes the second: "Who made thee the Messias?"

3. One thing—"one plain statement." There was nothing captious in our Lord's question to them, as there was in their question to him. He simply wished to make them logical and true to themselves. He put them back one step—that is all. If they accept St. John (as they did), they must accept our Lord also.——**Answer me.** Mk. puts these words more graphically *after* the question put by our Lord.

or of men? But they thought within themselves, **5**
saying: If we shall say, From heaven: he will say:
Why then did you not believe him? But if we say, Of **6**
men, the whole people will stone us: for they are
persuaded that John was a prophet. And they answered, **7**
that they knew not whence it was. And Jesus said to **8**
them: Neither do I tell thee by what authority I do
these things.

And he began to speak to the people this parable: **9**
A certain man planted a vineyard, and let it out to
husbandmen: and he was abroad for a long time.
And at the season he sent a servant to the husbandmen, **10**

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5. Thought within themselves. The Greek verb is most expressive, and occurs only here in N.T. It means "they discussed the matter privately among themselves."

6. The whole people—"all the people, to a man." Note the "all"—peculiar to Lk.——**Will stone us**—"will stone us to death." The exact penalty expected is mentioned only by Lk. Such outbursts of fanaticism were common among the Jews. Cp. Jn. viii. 59 and x. 31.

8. These things. Our Lord purposely repeats their own phrase from verse 2. Having told a deliberate lie, and sacrificed their claim to an answer, we may suppose that they retired; at any rate they pressed no further question on our Lord.

9. He began. The words mark a short interval between the retirement of the chief priests and Scribes and the speaking of this parable.——**This parable.** Also in Mt. (xxi. 33), and Mk. (xii. 1). The parable is a complete summary of God's dealings with men. It embraces the past, the present, and the future. It is practically a repetition of the parable in Isaias (v. 1–7), which contains the touching words: "What is there that I ought to do more to my vineyard, that I have not done to it? was it that I looked that it should bring forth grapes, and it hath brought forth wild grapes?" The imagery of a vineyard was generally accepted and understood by the Jews as a picture of themselves, in their relations with Almighty God, so they knew well that our Lord "spoke this parable against them." The fact that he spoke it on the eve of his Passion gives it additional force and pathos.——**Planted.** Lk. omits the many details here given by Mt. and Mk. He states the bare fact.——**And he was abroad for a long time.** Peculiar to Lk. This period includes the 2000 years of Jewish history.

10. A servant. So also in Mk. Mt. has "his servants," but in Lk. it is always *one* servant who is sent: the treatment received becomes worse and worse, culminating in the death of the

11 that they should give him of the fruit of the vineyard. Who, beating, sent him away empty. And again he
12 sent another servant. But they beat him also, and treating him reproachfully, sent him away empty. And again he sent the third: and they wounded him also,
13 and cast him out. Then the lord of the vineyard said: What shall I do? I will send my beloved son: it may
14 be, when they see him, they will reverence him. Whom when the husbandmen saw, they thought within themselves, saying: This is the heir, let us kill him, that
15 the inheritance may be ours. So casting him out of the vineyard, they killed him. What therefore will the
16 lord of the vineyard do to them? He will come, and

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heir, before whom no one is killed, while in both Mt. and Mk. several are killed before the son is sent.——**Of the fruit.** The payment was in kind, not in money. Cp. xvi. 6, 7.

11. Another servant. "I sent to you all my servants the prophets, rising early, and sending, and saying: Do not commit this abominable thing, which I hate" (Jer. xliv. 4).——**Treating him reproachfully.** Peculiar to Lk.

12. Wounded. An increase on "beating," even as "cast him out" is an increase on "sent him away." Cp. 1 Thess. ii. 15; Heb. xi. 36, 37; Acts vii. 52.

13. What shall I do? Peculiar to Lk.——**It may be.** Peculiar to Lk.——**When they see him.** Peculiar to Lk.——**Reverence.** The same word is used by all three Synoptists. The Greek word means "to turn towards a person," with love and trust, also with a feeling of awe and respect.

14. Whom when the husbandmen saw. Referring back to "when they see him." The Most Beautiful among the children of men was in their midst, but "there was no sightliness, that they should be desirous of him: despised, and the most abject of men, a man of sorrows, and acquainted with infirmity: his look was as it were hidden and despised, whereupon they esteemed him not" (Is. liii. 2, 3).——**They thought within themselves.** Peculiar to Lk.——**This is the heir.** Cp. Heb. i. 2. ——**That the inheritance may be ours.** A perfect expression of the spirit of Jewish exclusiveness. "Let it be *ours*, and for nobody else." Cp. Jn. xi. 47–53.

15. Casting him out of the vineyard. Cp. Heb. xiii. 12, 13. ——**Will the lord.** Notice that the word "will" is emphatically used four times in this verse and the next. The Past is over and gone: the Future is now the object of God's thought and care.

will destroy these husbandmen, and will give the vineyard to others. Which they hearing, said to him: God forbid.

But he looking on them, said: What is this then **17** that is written: The stone, which the builders rejected, the same is become the head of the corner? Whoso- **18** ever shall fall upon that stone, shall be bruised: and upon whomsoever it shall fall, it will grind him to powder. And the chief priests and the scribes sought **19** to lay hands on him the same hour: but they feared the people, for they knew that he spoke this parable to them.

And being upon the watch, they sent spies, who **20** should feign themselves just, that they might take hold of him in his words, that they might deliver him up to the authority and power of the governor.

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16. To others. Yes, to the Gentiles. "Lo, we turn to the Gentiles" (Acts xiii. 46), for "in the last days the mountain of the house of the Lord shall be prepared on the top of the mountains, and it shall be exalted above the hills, and *all* nations shall flow unto it" (Is. ii. 2).——**God forbid.** This phrase occurs only here in the Gospels, but is frequent in the Epistles of St. Paul, especially in that to the Romans, in which it occurs ten times.

17. Looking on them—"looking fixedly upon them." Peculiar to Lk.——**That is written.** The words quoted by our Lord are given in all three accounts, and they come from the very Psalm (cxvii.) which the people had used for their exclamations of welcome to him on Palm Sunday.——**The stone**—"a stone."——**The head of the corner.** Binding two walls together. The two walls are the Past and the Future, and this aspect of our Lord as the fulfilment of the Past and the centre of the Future is specially developed in the Gospel of St. Matthew. Thus to portray our Lord was Mt.'s object in writing. Cp. 1 Pet. ii. 7, 8.

18. Whosoever shall fall. Omitted by Mk. The words are an adaptation of Is. viii. 14 and Dan. ii. 34, 35, 44. Cp. 1 Cor. i. 23.——**Shall be bruised**—"shall be shattered."——**Grind him to powder.** Literally, "shall winnow."

19. The same hour. Peculiar to Lk.

20. Being upon the watch—"having carefully watched their opportunity." The whole verse is peculiar to Lk., and very characteristic.——**Spies.** From Mt. (xxii. 15) and Mk. (xii. 13) we learn that these were the Pharisees with some Herodians (whom Lk. never mentions), who for the occasion laid aside their hatred of one another in order to join sides against our Lord.——**The governor**—i.e. Pontius Pilate.

21 And they asked him, saying: Master, we know that thou
speakest and teachest rightly: and thou dost not respect
22 any person, but teachest the way of God in truth. Is it
23 lawful for us to give tribute to Cæsar or no? But he,
considering their guile, said to them: Why tempt you
24 me? Show me a penny. Whose image and inscription
25 hath it? They answering, said to him, Cæsar's. And
he said to them: Render therefore to Cæsar the things
that are Cæsar's: and to God the things that are
26 God's. And they could not reprehend his word before

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21. Master—"Teacher."——**Dost not respect any person.** The Greek literally means: "thou dost not raise the face"—i.e. thou dost not make the countenance rise by flattering speeches.

22. Is it lawful. They put our Lord into a dilemma, even as he had put them into one in verse 4. If he said: "it is lawful," he would incur the anger of the Jews: if he said "it is not lawful," the Romans could proceed against him. The Jews had dared to say to our Lord: "We have never been slaves to any man" (Jn. viii. 33), but they conveniently forgot the yoke of Assyria, of Babylon, of Syria, and Persia, and now would fain also forget that of Rome.——**Tribute.** The payment of this poll-tax was keenly resented by the Jews. There may be some reference to this in the incident recorded in xiii. 1. Cp. Acts v. 37.

23. Considering their guile—"seeing right through their craftiness." Mt. has: "knowing their wickedness"; Mk. has: "seeing their hypocrisy."

24. Show me. Mk. has "Fetch me," more dramatically, for it implies they must go to find one. On their persons they would carry only Jewish money.——**A penny**—i.e. a *denarius*, a Roman silver coin, so called because originally it was the equivalent of ten (*decem*) "asses." Later on it was worth sixteen "asses." It thus happened that the coin presented to our Lord was not the one which the Romans had authorized for Judea, for that bore the name without the image of the Emperor. This "penny" had on one side the figure of Tiberius with the words: "Tiberius Cæsar, son of the divine Augustus" (Ti. Caesar. Divi. Aug. F. Augustus). On the reverse was a woman seated, and the words: "Pontif.(ex) Maxim.(us)."

25. Render. The Jews had used the word "give," in verse 22, as though the tribute were a gift: our Lord puts the matter on its true basis by using the word "render"—i.e. as a *due*.——**To Cæsar.** Cp. Rom. xiii. 1–7, and 1 Pet. ii. 13, 14.——**To God.** Cp. Rom. xii. 1, 2.

26. Reprehend. The Greek word is a strong and expressive one, but its exact meaning here is not certain. It may mean (*a*) they could not fathom the depth of his words, or (*b*) they could not gainsay his words. The whole verse is peculiar to Lk.

the people: and wondering at his answer, they held their peace.

And there came to him some of the Sadducees, who **27** deny that there is any resurrection, and they asked him, saying: Master, Moses wrote unto us, If any **28** man's brother die, having a wife, and he leave no children, that his brother should take her to wife, and raise up seed unto his brother. There were therefore seven **29** brethren: and the first took a wife, and died without children. And the next took her to wife, and he also **30** died childless. And the third took her. And in like **31** manner all the seven, and they left no children, and died. Last of all the woman died also. In the resurrec- **32** tion therefore, whose wife of them shall she be? For **33** all the seven had her to wife. And Jesus said to them: **34** The children of this world marry, and are given in marriage: But they that shall be accounted worthy **35**

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27. The Sadducees. The first and only mention of them in this Gospel, though Lk. speaks of them several times in the Acts. Founded by one Sadoc, about 250 B.C., they formed the priestly nobility, caring little for religion, but much for the State. They denied the existence of angels and of spirits, also the resurrection of the dead, and the overruling Providence of God. As a sect they were much in favour with the Roman authorities, and occupied many of the chief offices, being rich and worldly. They accepted the Scriptures, but held in great contempt the "traditions of the elders," so dear to the Pharisees. Their grasping and avaricious spirit made them unpopular, and at no time were they very numerous.——**Any resurrection.** Implying also any immortality of the soul.——**They asked him.** This incident is recorded also by Mt. (xxii. 23), and Mk. xii. 18.

28. Master—"Teacher."——**Moses wrote unto us.** In Deut. xxv. 5, 6, we read: "When brethren dwell together, and one of them dieth without children, the wife of the deceased shall not marry to another; but his brother shall take her, and raise up seed for his brother; and the first son he shall have of her he shall call by his name, that his name be not abolished out of Israel." This is the law of the Levirate, as it was called (from *levir*=brother-in-law), and its purpose.

29. Therefore. The particle implies that they were alluding to an actual case, as do the words of Mt.: "there were with us." (But did they in this speak truly?)

34. This verse, and a great part of verses 35 and 36, is peculiar to Lk. Cp. 2 Thess. i. 5; Apoc. iii. 4.

of that world, and of the resurrection from the dead,
36 shall neither be married, nor take wives. Neither can
they die any more: for they are equal to the angels,
and are the children of God, being the children of the
37 resurrection. Now that the dead rise again, Moses also
shewed, at the bush, when he called the Lord, the God
of Abraham, and the God of Isaac, and the God of
38 Jacob; for he is not the God of the dead, but of the
39 living: for all live to him. And some of the scribes
40 answering, said to him: Master, thou hast said well. And
after that they durst not ask him any more questions.
41 But he said to them: How say they that Christ is
42 the son of David? And David himself saith in the
book of Psalms: The Lord said to my Lord, sit thou

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36. Neither can they die any more. Peculiar to Lk. "And death shall be no more" (Apoc. xxi. 4). Cp. 1 Cor. xv. 52.——**Equal to the angels.** Both Mt. and Mk. have "are as the angels." Our Lord thus refutes yet another of the false tenets of the Sadducees.

37. Moses—"even Moses." They thought by their quotation in verse 28 that they had Moses on their side. Our Lord shows how mistaken they were in this also.——**At the bush**—i.e. in the portion of Holy Scripture known as "the Bush," which was Exod. iii.——**The God of Abraham.** If Abraham had ceased to exist, God would no longer be the God of Abraham. Now Abraham died many years before Moses was born, yet Moses quoted Almighty God as saying: "I *am* the God of Abraham," not "I used to be so." Moses, then, must have understood Abraham to be still in existence after his soul had left his body.

38. All live to him—i.e. not merely the three holy Patriarchs mentioned. The words are peculiar to Lk., and indicate both strongly and beautifully that there was "a very real life in the Limbo of the Fathers, with a definite work to do, in forwarding God's interests by prayers and supplications, in the hope of the time when they were to see him face to face." Cp. Jn. viii. 56; Acts xvii. 28; Rom. xiv. 8, 9.

39. Master—"Teacher."——**Well**—"right-well," "gloriously." There was real enthusiasm in their words. Probably they were spoken by the scribe mentioned in Mk. (xii. 32).

41. How say they? Mk. has: "How do the scribes say?" Cp. Mt. (xxii. 41), and Mk. (xii. 35).——**Christ**—"the Christ." Cp. Jn. vii. 41, 42.

42. In the book of Psalms—i.e. in Psalm cix. All regarded this Psalm as Messianic.

on my right hand, till I make thy enemies thy foot- 43
stool. David then calleth him Lord: and how is he 44
his son?

And in the hearing of all the people, he said to his 45
disciples: Beware of the scribes, who desire to walk in 46
long robes, and love salutations in the market-place, and the first chairs in the synagogues, and the chief rooms at feasts: Who devour the houses of widows, 47
feigning long prayer. These shall receive greater damnation.

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43. Thy enemies thy footstool—" for a Child is born to us, and a son is given to us, and the government is upon his shoulder: and his name shall be called, Wonderful, Counsellor, God the mighty, the Father of the world to come, the Prince of peace: his empire shall be multiplied, and there shall be no end of peace: he shall sit upon the throne of David, and upon his kingdom, to establish it, and strengthen it with judgment and with justice, from henceforth and for ever: the zeal of the Lord of hosts will perform this" (Is. ix. 6, 7).

44. How is he his son? Our Lord was the son of David by earthly descent, " made of the seed of David according to the flesh" (Rom. i. 3). In his divine nature he is the only-begotten Son of God, " the Beginning and the End, who is, and who was, and who is to come, the Almighty: in him were all things created, in heaven and on earth, visible and invisible, whether thrones, or dominations, or principalities, or powers: all things were created by him and in him. He is before all, and by him all things consist" (Apoc. i. 8, and Col. i. 16, 17). Cp. 1 Tim. iii. 16.

45. In the hearing of all the people. Lk. here gives shortly, as does Mk. xii. 38, a summary of the denunciation of the Scribes and Pharisees which is given at great length by Mt. (xxiii. 1–39). Cp. xi. 39–52.

46. Who desire—" who take delight in."

47. Devour the houses of widows—i.e. by accepting hospitality and lavish gifts from rich widows.——**Feigning long prayer**—i.e. going through elaborate forms of prayer, of protracted length, under the semblance of piety, and being well paid for the labour and time involved. " This people honoureth me with their lips, but their heart is far from me" (Is. xxix. 13).——**Greater**—" more abundant."

CHAPTER XXI

THE WIDOW'S MITE—OUR LORD PREDICTS THE TROUBLES OF HIS DISCIPLES—OUR LORD FORETELLS THE DESTRUCTION OF JERUSALEM—OUR LORD FORETELLS HIS SECOND COMING

1 And looking on, he saw the rich men cast their gifts
2 into the treasury. And he saw also a certain poor
3 widow casting in two brass mites. And he said: Verily
I say to you, that this poor widow hath cast in more
4 than they all: For all these have of their abundance
cast into the offerings of God: but she of her want,
hath cast in all the living that she had.
5 And some saying of the temple, that it was adorned

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1. Looking on—"looking up." Mk. (xii. 41) tells us that our Lord was "sitting," as though "wearied" with all these questionings, and thus Lk.'s word helps us to picture the scene fully.——**He saw**—"he continued to observe."——**Into the treasury.** Our Lord was sitting in the Court of the Women, in which were thirteen chests, called *Schoferoth* from their mouth-pieces, which were shaped like a trumpet, and adorned with various inscriptions. Cp. Mt. vi. 2.

2. Two brass mites. Mk. adds: "which make a farthing." A mite was the smallest coin in circulation, and not less than two of these could be given.

3. And he said—"having called his disciples together," as Mk. graphically adds.——**More than they all.** Cp. 2 Cor. viii. 12.

4. All the living. "Many waters cannot quench charity, neither can the floods drown it; if a man should give all the substance of his house for love, he shall despise it as nothing" (Canticle of Canticles, viii. 7).

5. And some saying. Cp. Mt. xxiv. 1–28, and Mk. xiii. 1–23. From these accounts we gather that our Lord has now left the Temple for the last time, and has gone to the Mount of Olives. On the way, his disciples drew his attention to the beauty of the Temple, as it shone before them in the last rays of the evening sun. The words of their Master, as he wept over Jerusalem (xix. 44) were still fresh in their minds, and their thought was: "Can it be that buildings so glorious as these should thus be wrecked?"——**Adorned with goodly stones.** "High above the whole city rose the Temple, uniting the commanding strength of a citadel with the splendour of a sacred edifice: its

with goodly stones and gifts, he said: These things 6
which you see, the days will come in which there shall
not be left a stone upon a stone that shall not be thrown
down. And they asked him, saying: Master, when 7
shall these things be? and what shall be the sign when
they shall begin to come to pass? Who said:

Take heed you be not seduced; for many will come 8
in my name, saying, I am he; and the time is at hand;
go ye not therefore after them. And when you shall 9
hear of wars and seditions, be not terrified: these
things must first come to pass; but the end is not yet
presently.

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spacious double cloister was supported by 162 columns, with a cedar ceiling of the most exquisite workmanship. The pillars were entire blocks hewn out of solid marble, of dazzling whiteness, 43¾ feet high. The open courts were paved with various inlaid marbles. Between the outer court of the Gentiles and the second court of the Israelites ran rails of stone, of beautiful workmanship, rather more than five feet high. Along these, at regular intervals, stood pillars with inscriptions in Hebrew Greek, and Latin, warning all strangers and Jews who were unclean from entering into the Holy Court beyond. Around this Court ran another splendid range of cloisters: it had ten gates, one of which was the Beautiful Gate of the Temple. It was of Corinthian brass of the finest workmanship, 87½ feet in height. . . . Looking down upon its marble courts, and on the Temple itself, when the sun arose above the Mount of Olives, which it directly faced, it was impossible, even for a Roman, not to be struck with wonder, or even for a Stoic, like Titus, not to betray his emotion. Yet this was the city which was to lie a heap of undistinguished ruins; and the solid Temple itself, which seemed built for eternity, not 'to have one stone left upon another'" (Milman, *History of the Jews*, Vol. II, p. 66).

6. These things which you see. A subject without a verb—a *nominativus pendens*.

7. They asked him. Mk. tells us that these were "Peter and James and John and Andrew," and that the question was put "privately." Evidently their minds were much disturbed, as was natural, by what they had just heard, and of course they again asked "*when* these things should be"—a question our Lord never answered.

8. Many will come. "Little children, it is the last hour: and, as you have heard, that Antichrist cometh: even now there are become many Antichrists, whereby we know that it is the last hour" (1 Jn. ii. 18).——**The time is at hand**—"the crisis draws near."

10 Then he said to them: Nation shall rise against
11 nation, and kingdom against kingdom. And there shall be great earthquakes in divers places, and pestilences, and famines, and terrors from heaven; and there
12 shall be great signs. But before all these things, they will lay their hands on you, and persecute you, delivering you up to the synagogues and into prisons, dragging you before kings and governors, for my name's sake.
13 And it shall happen unto you for a testimony. Lay it
14 up therefore in your hearts, not to meditate before how
15 you shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to
16 resist and gainsay. And you shall be betrayed by your parents and brethren, and kinsmen and friends; and
17 some of you they will put to death. And you shall be
18 hated by all men for my name's sake. But a hair of

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11. Terrors from heaven. Peculiar to Lk., also "the great signs."

12. They will lay their hands on you—*e.g.* Acts iv. 3; v. 18–41; xii. 2, 3; 2 Tim. iv. 16, 17.——**Into synagogues.** Implying that some at least of the persecution will come from the Jews. Cp. 2 Cor. xi. 24.——**Before kings**—e.g. St. Paul before Agrippa (Acts xxvi.).——**Before governors**—e.g. St. Paul before Felix (Acts xxiv.).

13. For a testimony. So that they shall be "witnesses to our Lord in Jerusalem, and in all Judea and Samaria, and even to the uttermost part of the earth" (Acts i. 8). Cp. Phil. i. 28.

14. Not to meditate. Careful preparation of a defence is by no means here forbidden: it is over-anxiety as to its wording, form, or result, against which our Lord warns his disciples. Cp. xii. 11; also Mt. x. 19, 20.

15. For I. With emphasis on "I." In the parallel passages in Mt. (x. 20) and Mk. (xiii. 11) it is the help of the Holy Spirit that is promised. This whole verse is peculiar to Lk. in its wording and fullness. By "mouth" we may understand the gift of speech, by "wisdom" the matter and form of the defence. ——**All your adversaries.** Notice the "all."——**To resist.** Cp. Acts vi. 10. They would "resist" the "speech"; they would "gainsay" the "wisdom."

16. By your parents—"even by your parents."

17. You shall be hated. Cp. Jn. xviii. 14; Acts xxviii. 22; 1 Pet. ii. 12; 1 Pet. iv. 14.

18. A hair of your head. They "are all numbered," says our Lord (Mt. x. 30). St. Paul quoted these words after the storm at sea (Acts xxvii. 34). They must of course be taken in a spiritual sense. The verse is peculiar to Lk.

your head shall not perish. In your patience you 19
shall possess your souls.

And when you shall see Jerusalem compassed about 20
with an army; then know that the desolation thereof
is at hand. Then let those who are in Judea, flee to 21
the mountains; and those who are in the midst thereof,
depart out: and those who are in the countries, not
enter into it. For these are the days of vengeance, that 22
all things may be fulfilled, that are written. But woe 23
to them that are with child, and give suck in those days;
for there shall be great distress in the land, and wrath

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19. In your patience—"in your endurance."——**You shall possess**—"you shall win." Cp. Heb. x. 36; Jas. i. 4. The verse is peculiar to Lk.

20. Compassed—"being encompassed." Both Mt. and Mk. here quote from Dan. (xi. 31) the words: "the abomination of desolation"; but Lk. by his precise phrase makes it clear that the reference in all three is to the siege of Jerusalem by the Roman armies under Titus in A.D. 69–70.

21. Flee to the mountains. It is said that the Christians of those sad times fled from Jerusalem before the siege began, to the little town of Pella, across the Jordan, in Peraea.——**In the countries**—"in the fields."

22. The verse is peculiar to Lk. "And Christ shall be slain, and the people that shall deny him shall not be his. And a people with their leader that shall come, shall destroy the city and the sanctuary: and the end thereof shall be waste, and after the end of the war the appointed desolation: and there shall be in the temple the abomination of desolation, and the desolation shall continue even to the consummation, and to the end" (Dan. ix. 26, 27).——**All things that are written.** Note the characteristic "all." "O God, the heathen are come into thy inheritance, they have defiled thy holy temple, they have made Jerusalem as a place to keep fruit. They have given the dead bodies of thy servants to be meat for the fowls of the air: the flesh of thy saints for the beasts of the earth. They have poured out their blood as water, round about Jerusalem, and there are none to bury them. We are become a reproach to our neighbours, a scorn and derision to them that are round about us." Thus does Psalm lxxviii. describe the fulfilment of the things that are written.

23. And wrath upon this people. These words are peculiar to Lk. Cp. 1 Thess. ii. 16. The "woe" in the earlier part of the verse is an expression of pity, not of condemnation.

24 upon this people. And they shall fall by the edge of the sword; and shall be led away captives into all nations; and Jerusalem shall be trodden down by the Gentiles; till the times of the nations be fulfilled.

25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and

26 of the waves. Men withering away for fear, and expectation of what shall come upon the whole world.

27 For the powers of heaven shall be moved; and then they shall see the Son of man coming in a cloud, with

28 great power and majesty. But when these things begin to come to pass, look up, and lift up your heads, because your redemption is at hand.

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24. Shall be trodden down—"shall be being trodden down," expressive of a permanent condition. Cp. Apoc. xi. 2. The whole verse is peculiar to Lk.——**Till the times of the nations**—i.e. till the seasons and opportunities of the Gentiles are fulfilled. In Rom. xi. 25, St. Paul thus writes: "Blindness in part has happened in Israel, until the fulness of the Gentiles should come in."

25. In the sun, and in the moon, and in the stars—"in sun, and moon, and stars." Cp. Apoc. vi. 12–14. "Behold, the day of the Lord shall come, a cruel day, and full of indignation, and of wrath, and fury, to lay the land desolate, and to destroy the sinners thereof out of it. For the stars of heaven and their brightness shall not display their light: the sun shall be darkened in his rising, and the moon shall not shine with her light" (Is. xiii. 9, 10).——**And upon the earth distress.** This second half of the verse is peculiar to Lk., as is also the whole of verse 26. ——**Of the roaring**—"at the roaring." Cp. Apoc. xvii. 15. The passage may be applied to the raging sea of the nations of the world: "raging waves of the sea, foaming out their own confusion, wandering stars, to whom the storm of darkness is reserved for ever" (Jude 13).

26. Withering away—"fainting away." The word used is a medical term.——**The powers of heaven**—i.e. the stars. "All the hosts of the heavens shall pine away, and the heavens shall be folded together as a book" (Is. xxxiv. 4).

27. Then they shall see. "Then they shall look on him whom they pierced" (Zach. xii. 10). Read Apoc. xix. 11–16.——**In a cloud.** Cp. Apoc. xiv. 14.

28. This verse, with its words of comfort, is peculiar to Lk. Cp. Rom. viii. 19, 23.——**Your redemption**—"your release," from bondage.

And he spoke to them a similitude. See the fig tree, 29
and all the trees: When they now shoot forth their fruit, 30
you know that summer is nigh; so you also, when you 31
shall see these things come to pass, know that the kingdom of God is at hand. Amen, I say to you, this genera- 32
tion shall not pass away, till all things be fulfilled.
Heaven and earth shall pass away, but my words shall 33
not pass away.

And take heed to yourselves, lest perhaps your hearts 34
be overcharged with surfeiting and drunkenness, and
the cares of this life, and that day come upon you
suddenly. For as a snare shall it come upon all that sit 35
upon the face of the whole earth. Watch ye, therefore, 36
praying at all times, that you may be accounted worthy

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29. A similitude. This comes also in Mt. (xxiv. 32) and in Mk. (xiii. 28). The words "and he spoke" seem to mark the resumption of the discourse after a pause.——**And all the trees.** Peculiar to Lk.

30. You know—"you recognise for yourselves"—i.e. without being told.

31. Know that the kingdom of God. Cp. 1 Thess. v. 2, 3.

32. This generation—i.e. those alive at the time our Lord was speaking, some of whom would live to see the fulfilment of his words concerning the fate of Jerusalem.

33. Heaven and earth. Cp. 2 Pet. iii. 7, 10; Apoc. xxi. 1. "The heavens shall vanish like smoke, and the earth shall be worn away like a garment, and the inhabitants thereof shall perish in like manner; but my salvation shall be for ever, and my justice shall not fail" (Is. li. 6). "The word of the Lord endureth for ever" (Is. xl. 8).

34. The last five verses of this chapter are peculiar to Lk. Cp. Mt. xxv. 13–15; Mk. xiii. 33–37.——**Overcharged—surfeiting.** Both words are medical terms.——**Drunkenness.** Cp. Rom. xiii. 13.

35. As a snare. "Man knoweth not his end, but as fishes are taken with the hook, and as birds are caught with the snare, so men are taken in the evil time, when it shall suddenly come upon them" (Eccles. ix. 12). The more common metaphor is "as a thief."——**That sit**—"that sit at their ease." Notice the "all" in this verse, and twice in the next.

36. Watch ye. For "blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors" (Prov. viii. 34). Cp. Eph. vi. 18.——**That you may be accounted worthy.** Another reading gives the meaning: "that

to escape all these things that are to come, and to stand before the Son of man.

37 And in the day-time he was teaching in the temple; but at night, going out, he abode in the mount that is
38 called Olivet. And all the people came early in the morning to him in the temple, to hear him.

CHAPTER XXII

THE PREPARATION OF THE LAST SUPPER—THE LAST SUPPER—THE AGONY IN THE GARDEN—THE ARREST OF OUR LORD—THE DENIALS OF ST. PETER—THE TRIAL OF OUR LORD BEFORE THE SANHEDRIN

1 Now the feast of unleavened bread, which is called the
2 pasch, was at hand. And the chief priests and the scribes sought how they might put Jesus to death:

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you may have the strength to."——**To stand**—" to hold your place." Cp. Mal. iii. 2: " Who shall stand to see him? for he is like a refining fire, and like the fuller's herb: and he shall sit refining and cleansing the silver." Mt. here adds the parable of the Ten Virgins.

37. In the daytime—" during the days." The words are retrospective, and include Palm Sunday, Monday, and Tuesday. ——**He abode**—" he bivouacked." The Greek word is the regular term for sleeping in the open air.

38. Came early—" rose early and came." Notice again the " all."

1. The feast of unleavened bread. " In the first month, on the fourteenth day of the month, shall be the phase of the Lord: and on the fifteenth day the solemn feast: seven days shall they eat unleavened bread " (Numbers xxviii. 16, 17). It is clear from this passage that, strictly speaking, the Pasch (or Passover) was not coextensive with the feast of unleavened bread, but it was customary to treat them as one festival. Mk. (xiv. 1) clearly shows that in reality they were distinct. The Feast fell in the month of Nisan (March–April).——**Was at hand**—" was drawing near." Mt. and Mk. say " after two days."

2. Sought—" kept on seeking." Mt. tells us that the meeting was held in the house of Caiphas.——**They feared the people.** Lest " on the festival day there should be a tumult amongst them."

but they feared the people. And Satan entered into 3
Judas, who was surnamed Iscariot, one of the twelve.
And he went, and discoursed with the chief priests and 4
the magistrates, how he might betray him to them.
And they were glad, and covenanted to give him money. 5
And he promised. And he sought opportunity to 6
betray him in the absence of the multitude.

And the day of the unleavened bread came, on which 7
it was necessary that the pasch should be killed. And 8
he sent Peter and John, saying: Go, and prepare for

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3. Satan entered into Judas. Twelve months before this date, after the feeding of the five thousand, our Lord had said: "Have not I chosen you twelve; and one of you is a devil?" and he "meant Judas Iscariot, the son of Simon," by those words (Jn. vi. 71). St. John further tells us that "he was a thief" (xii. 6). And now Lk. adds this terrible phrase to depict his final downfall: "Satan entered into Judas!" It is peculiar to Lk.——**One of the twelve**—"though he was one of the twelve."

4. And he went. Of his own accord.——**Discoursed.** The Greek word implies long and intimate conversation.——**The magistrates**—"the captains." These are mentioned only by Lk., who, in verse 52, gives them their full title: "magistrates of the Temple." They were in charge of the Levites who kept order in the Temple especially at the time of the Feasts (cp. Acts iv. 1), and were probably Roman police officers.

5. They were glad—"they rejoiced greatly." The proposal was quite unexpected, and seemed the easy solution of all difficulties.——**Covenanted.** "If it be good in your eyes, bring hither my wages: and they weighed for my wages thirty pieces of silver" (Zach. xi. 12). Judas, as Mt. tells us, had expressly asked for money as the reward of his services. The amount is mentioned only by Mt. It would be equal to about £4.

6. He promised—"he fully agreed."——**He sought opportunity.** Our Lord had now retired to Bethany, where probably he spent the whole of Wednesday and part of Thursday, and this might make it more difficult for Judas to carry out his design, than if he were going daily into Jerusalem.——**In the absence of the multitude**—"without a mob." Mk. has "conveniently."

7. The day of the unleavened bread. On the evening of the 13th Nisan, all houses were carefully searched for leaven, in silence, and with lamps.

8. Peter and John. Lk. alone gives their names, while both Mt. and Mk. represent the Apostles as taking the initiative in the matter, by going to our Lord with their question as to where he would wish them to prepare the Pasch. Evidently this is not the first time they have done so.

9 us the pasch, that we may eat. But they said: Where
10 wilt thou that we prepare? And he said to them: Behold, as you go into the city, there shall meet you a man carrying a pitcher of water: follow him into the
11 house where he entereth in. And you shall say to the goodman of the house: The master saith to thee, Where is the guest chamber, where I may eat the pasch
12 with my disciples? And he will show you a large dining
13 room, furnished; and there prepare. And they going, found as he had said to them, and made ready the pasch.
14 And when the hour was come, he sat down, and the twelve apostles with him.

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10. A man carrying a pitcher of water. A strange sight, for in the East it is customary for women to do this work. Cp. Jn. iv. 7. It has been suggested that this man was St. Mark, in the house of whose mother the disciples used at first to meet after the Ascension (Acts xii. 12).——**Follow him into the house.** There is a certain mysteriousness in these directions; the "man" is not mentioned by name, nor is the street in which the house is situated. Perhaps our Lord wished to give no clue to Judas as to where he intended to go in Jerusalem.

11. The Master—"The Teacher." The word implies that "the master of the house" had some previous acquaintance with our Lord.——**The guest-chamber.** The Greek word is the same as that translated "inn" in ii. 7. Probably our Lord, in his humility, merely asked for an ordinary room on the ground-floor, but the master of the house gave him the use of "a large dining-room" upstairs, as the Greek word implies, reserved for more private uses. "It was a common thing for the inhabitants of Jerusalem to lend a room to pilgrims for the Passover, the usual payment being the skin of the Paschal lamb and the vessels used at the meal."

12. Furnished—i.e. with the necessary divans and cushions.

13. As he had said—"exactly as he had said."——**Made ready the pasch.** This was no light task. It involved the purchase of the Paschal lamb, and the preparation of the various cups of wine, bitter herbs, and sauces required for the solemnity.

14. When the hour. Both Mt. and Mk. have "when it was evening."——**He sat down**—"He reclined." In Exod. xii. 11, it is stated: "Thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste, for it is the Phase (that is the Passage) of the Lord." But many of these rubrics had been changed in course of time, and the custom of eating the Passover standing had long been given up.

And he said to them: With desire I have desired to **15**
eat this pasch with you before I suffer. For I say to **16**
you, that from this time I will not eat it, till it be fulfilled in the kingdom of God. And having taken the **17**
chalice, he gave thanks, and said: Take, and divide
it among you: For I say to you, that I will not drink **18**
of the fruit of the vine, till the kingdom of God come.
And taking bread, he gave thanks, and brake; and **19**

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15. This verse, and verses 16, 17, and 18, are peculiar to Lk. Note the strong Hebraism in the words: "with desire I have desired," expressive of intense longing: also the pathos in the addition: "before I suffer," thus coupling the Last Supper and the Blessed Sacrament closely with the Passion.

16. Till it be fulfilled—i.e. in that Sacrifice which is offered "in every place, from the rising of the sun even to the going down thereof, a clean oblation to the Name of God," in which "the Lamb is as it were slain," and "every creature which is in heaven, and on the earth, and under the earth saith: To him that sitteth on the throne, and to the Lamb, benediction, and honour, and glory, and power, for ever and ever" (Mal. i. 11; Apoc. v. 6, 13).

17. Having taken—"having received." The chalice would be handed to him.——**The chalice.** The order of ceremonies for eating the Paschal lamb was briefly as follows: (*a*) The head of the company took the first cup, called the Cup of Consecration, blest and distributed it, after which hands were washed. (*b*) After another blessing, he took some of the bitter herbs, dipped them into a sauce called the *Charoseth*, ate a small portion, "the size of an olive," and passed on the rest to the others, blessing God for the fruit of the earth. (*c*) The *meaning* of the Paschal rite was explained to all. This was called the *Haggada*, or "showing forth." (*d*) The second cup of wine was then drunk, and hands were again washed, while the first part of the *Hallel* (i.e. Psalms cxii. and cxiii.) were sung. (*e*) The head of the company now took the cakes of unleavened bread, gave thanks, broke one of them, pronounced a sentence of thanksgiving, and distributed a portion to each. All wrapped some bitter herbs round their portion, dipped it in the *Charoseth*, and ate it. (*f*) The flesh of the Paschal lamb was now eaten, and the head of the company gave thanks over the third cup of wine, known as the Cup of Blessing. (*g*) The remainder of the *Hallel* (i.e. Psalms cxiv., cxv., cxvi., cxvii.) was now sung, and the fourth cup, known as the Cup of Joy, was drunk. It is probably to this Cup of Joy that reference is made in this verse.

19. He gave thanks. Mt. and Mk. have "he blessed." Read 1 Cor. xi. 23–29.——**Which is given for you.** Peculiar to Lk. ——**Do this for a commemoration of me.** Peculiar to Lk.

20 gave to them, saying: This is my body, which is given
for you. Do this for a commemoration of me. In like
manner the chalice also, after he had supped, saying:
This is the chalice, the new testament in my blood,
which shall be shed for you.
21 But yet behold, the hand of him that betrayeth me
22 is with me on the table. And the Son of man indeed
goeth, according to that which is determined: but yet,
23 woe to that man by whom he shall be betrayed. And
they began to inquire among themselves, which of them
it was that should do this thing.
24 And there was also a strife amongst them, which of
25 them should seem to be the greater. And he said to
them: The kings of the Gentiles lord it over them; and
they that have power over them, are called beneficent.

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20. After he had supped—i.e. a chalice distinct from those he had taken during the Paschal Supper.——**The new testament in my blood**—i.e. "my Blood of the new testament," which is called a testament, not a mere covenant, because it became valid only through the death of the giver. Cp. Heb. ix. 15–22. Mt. and Mk. have "This is my blood of the new testament."——**For you.** Mt. and Mk. have "for many."

21. But yet. Cp. Mt. xxvi. 21; Mk. xiv. 18; Jn. xiii. 21. The narrative of Lk. seems to support the view that Judas was present at the Institution of the Blessed Sacrament, but the point cannot be definitely settled. "But yet," says our Lord—"in spite of all I am now bequeathing." The phrase is peculiar to Lk.

22. Goeth—i.e. to his death.——**Which is determined**—i.e. "by the determinate counsel and foreknowledge of God" (Acts ii. 23). Cp. Acts iv. 27, 28, and Apoc. xiii. 8.——**To that man.** Mt. and Mk. add: "It were better for that man, if he had not been born."

23. Among themselves. Both Mt. and Mk. record the question: "Is it I?" as addressed to our Lord himself: Judas put it, as well as the rest. They did so "one by one," as Mk. says. Never do they seem to have suspected Judas in any way, and even when he "went out," they did not associate him with this wicked purpose. Cp. Jn. xiii. 29.——**Should do**—"should now be intending to do."

24. There was—"there arose." Perhaps it arose concerning the seats they should occupy at the Last Supper. Many disputes of the same kind are recorded in the Gospels, but Lk. alone assigns one of them to this occasion. Cp. Mt. xx. 25–28.

25. Lord it over them. Cp. 1 Pet. v. 3.——**Beneficent.** A name sometimes inscribed on coins.

But you not so: but he that is the greater among **26**
you, let him become as the younger; and he that is
the leader, as he that serveth. For which is greater, **27**
he that sitteth at table, or he that serveth? Is not
he that sitteth at table? But I am in the midst of
you, as he that serveth: And you are they who have **28**
continued with me in my temptations: And I dispose **29**
to you, as my Father hath disposed to me, a kingdom:
That you may eat and drink at my table, in my king- **30**
dom: and may sit upon thrones, judging the twelve
tribes of Israel.

And the Lord said: Simon, Simon, behold Satan **31**
hath desired to have you, that he may sift you as
wheat: but I have prayed for thee, that thy faith fail **32**

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26. You not so—"you by no means so."——**The greater.** The comparative degree adds point and reality to the superiority.

27. As he that serveth. As he had proved by washing their feet that very evening (Jn. xiii. 4–17). But the words are really a history of our Lord's bearing to his own in all the three years that they had "continued" with him. He "took upon himself the form of a servant" (Phil. ii. 7).

28. These words of benediction, expressive of the deep gratitude of our Lord to the Apostles, for their loyalty to him, are peculiar to Lk.——**Who have continued**—"who have loyally persevered with me through all." The Greek verb is specially strong and expressive. What a farewell to the long and happy time spent together, spoken "on the night in which he was betrayed!"

29. I dispose. The Greek verb has the force of: "I appoint to you by way of bequest."——**A kingdom**—"but not of this world." Cp. 2 Tim. ii. 12.

30. Eat and drink. The idea of a banquet to express the joys of eternity is frequent throughout Scripture.——**Sit upon thrones.** "To him that shall overcome, I will give to sit with me in my throne: as I also have overcome, and am set down with my Father in his throne" (Apoc. iii. 21).——**Judging the twelve tribes.** Cp. 1 Cor. vi. 2, 3; Apoc. xx. 4.

31. And the Lord said. This verse and the next are peculiar to Lk.——**Simon, Simon.** The repetition of the name, as usual, gives the words and incident a greater solemnity. Cp. x. 41; Acts ix. 4.——**Desired to have you**—"demanded you." Cp. 1 Pet. v. 8, 9.

32. But I. In marked contrast to Satan.——**For thee.** Notice the striking change of number from the "you" of the previous verse.——**That thy faith fail not.** These words have no reference to the denials of St. Peter. The future was in the mind of

not: and thou, being once converted, confirm thy
33 brethren. Who said to him: Lord, I am ready to go
34 with thee, both into prison and to death. And he said: I say to thee, Peter, the cock shall not crow this day, till thou thrice deniest that thou knowest me.
35 And he said to them: When I sent you without
36 purse, and scrip, and shoes, did you want anything? But they said: Nothing. Then said he unto them: But now he that hath a purse, let him take it, and likewise

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our Lord: and the faith of St. Peter and of St. Peter's See was never to fail. It was St. Peter in his office as supreme Pastor and Teacher of the flock of Christ, as holding the keys of the kingdom of heaven, that our Lord was now considering, and for which he had prayed.——**Being once converted.** These words have been taken in various ways. (*a*) They refer to the fall of St. Peter when he denied our Lord, after which he was moved to contrition and amendment, and so was "converted." Indeed he never forgot the lesson of his fall. (*b*) They are merely a Hebraism, having the force of "in turn." As though our Lord said: "I have prayed for thee to be strong in faith, and thou in turn must strengthen others." Cp. 1 Pet. ii. 25.——**Confirm.** The word has here the same force and meaning that it so often bears in the Acts, viz. to strengthen and to support —to consolidate good work begun. The whole passage refers to the Primacy of St. Peter.

33. Who said—"But he said." It is as though St. Peter had felt our Lord's words to be some slight slur on his loyalty to his Master, and so at once, with his wonted impetuosity, he declares himself ready for any trial.——**With thee.** In the Greek these words come first, with emphasis. Cp. Mt. xxvi. 33; Mk. xiv. 29. It should be noted that both Lk. and Jn. (xiii. 36) place this incident in the Supper Room, while Mt. and Mk. place it on the road to the Garden of Olives. Cp. 1 Cor. x. 12.

34. Peter. This is the only time our Lord thus addressed St. Peter.——**Shall not crow.** Mk. adds "twice," and tells us that after our Lord's warning, St. Peter continued to protest his fidelity.

35. When I sent you. Cp. ix. 2; x. 3. What happy days these words would recall to the mind of the Apostles!

36. But now. That night marks, as it were, the beginning of their Apostolate: a change is now inaugurated: "it is expedient for our Lord to go," and though "he will not leave them orphans," they must face their work in the world without his visible presence, and that work shall bring them no little tribulation. The words are not, of course, to be taken literally; they

a scrip ; and he that hath not, let him sell his coat, and buy a sword. For I say to you, that this that is written **37** must yet be fulfilled in me : And with the wicked was he reckoned. For the things concerning me have an end. But they said : Lord, behold here are two swords. **38** And he said to them : It is enough.

And going out, he went, according to his custom, to **39** the mount of Olives. And his disciples also followed him. And when he was come to the place, he said to them : **40**

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merely mark the spirit of prudence which the Apostles must exhibit, and how necessary it will be for them " to walk circumspectly, not as unwise but as wise, redeeming the time, because the days are evil " (Eph. v. 15).

37. This that is written. The quotation is from Is. liii. 12—the great chapter of the Sacred Passion. Cp. Mk. xv. 28.——**For the things**—" for indeed the things."——**Have an end.** The force of the Greek is " are rapidly being consummated." It specially refers to the fulfilment of all Prophecy concerning our Lord.

38. Here are two swords. It seems to have been customary for Galileans thus to provide themselves with some means of defence on their journeys to Jerusalem, especially if they should pass through Samaria, for fear of hostile attack on the way. Probably St. Peter had one of these swords, with which he was soon to cut off the ear of Malchus in the Garden of Olives. The Apostles, as so often before, took our Lord's words literally, and quite failed to grasp their real meaning and spirit. Cp. Mt. xvi. 6–12, and Mk. viii. 17–21.——**And he said**—" But he said."——**It is enough.** This was the common formula for dismissing or changing the subject of conversation. Cp. " The Lord was angry with me, and heard me not, but said to me : It is enough : speak no more to me of this matter " (Deut. iii. 26). We may here place our Lord's long discourse to his disciples and his prayer on their behalf, as recorded by Jn. xiv., xv., xvi., xvii.

39. According to his custom. Peculiar to Lk., so that " Judas knew the place, because Jesus had often resorted thither together with his disciples " (Jn. xviii. 2).——**Followed him.** On the road to Gethsemane, our Lord again warned them that in that night they would all be scandalized in him (Mt. xxvi. 30, and Mk. xiv. 26). Lk.'s account of the Agony in the Garden is much shorter than those of Mt. and Mk. Jn. gives no account of it at all.

40. He said to them—i.e. to all the eleven, not merely to the chosen three, Peter, James, and John, of whom Lk. makes no special mention.

41 Pray, lest ye enter into temptation. And he was withdrawn away from them a stone's cast; and
42 kneeling down, he prayed, saying; Father, if thou wilt, remove this chalice from me: but yet not my will,
43 but thine be done. And there appeared to him an angel from heaven, strengthening him. And being in an
44 agony, he prayed the longer. And his sweat became as
45 drops of blood, trickling down upon the ground. And when he rose up from prayer, and was come to his
46 disciples, he found them sleeping for sorrow. And he said to them: Why sleep you? arise, pray, lest you enter into temptation.
47 As he was yet speaking, behold a multitude; and he that was called Judas, one of the twelve, went before them, and drew near to Jesus, for to kiss him.

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41. He was withdrawn—" he was torn away," or " he tore himself away "—words expressive of strong emotion. Our Lord feared in that hour to be left alone—yet he must be alone for prayer.——**A stone's cast.** Peculiar to Lk.——**Kneeling down.** Peculiar to Lk. Mt. has " he fell upon his face "; Mk. has " he fell flat on the ground."——**He prayed**—" he continued long in prayer."

42. Not my will, but thine. Cp. Jn. iv. 34; v. 30; vi. 38. So our Lord " in the days of his flesh, with a strong cry and tears, offering up prayers and supplications to him that was able to save him from death, was heard for his reverence. And whereas he was indeed the Son of God, he learned obedience by the things which he suffered " (Heb. v. 7, 8).

43. This verse and the next are peculiar to Lk.——**In an agony**—" in a wrestling." The word occurs only here in N.T. Cp. 2 Cor. v. 21.——**The longer**—" the more persistently."

44. As drops—" as it were clots."

45. When he rose up from prayer. Peculiar to Lk.——**For sorrow.** Peculiar to Lk. The strain of the Last Supper, with its long and touching address from our Lord, had caused " sorrow to fill their hearts." No wonder their eyes were heavy!

46. And he said. Lk. makes no mention of the second and third return of our Lord to his prayer and to the disciples.

47. One of the twelve. So too in Mt. and Mk. To the minds of the Evangelists this seems the saddest feature of all. **Went before them.** Lk. alone tells us that Judas thus led the way. He omits to record the fact that the kiss was a prearranged sign for the betrayal, and that Judas actually kissed our Lord repeatedly and with every sign of affection.

And Jesus said to him: Judas, dost thou betray the Son 48
of man with a kiss? And they that were about him, 49
seeing what would follow, said to him: Lord, shall we
strike with the sword? And one of them struck the 50
servant of the high priest, and cut off his right ear.
But Jesus answering, said: Suffer ye thus far. And 51
when he had touched his ear, he healed him. And Jesus 52
said to the chief priests, and magistrates of the temple,
and the ancients, that were come unto him: Are ye
come out, as it were against a thief, with swords and

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48. With a kiss. First, with emphasis. "Is it with a kiss that thou, Judas, dost betray the Son of man?" Mt. has "Friend, whereto art thou come?"

49. This verse, with its significant question, is peculiar to Lk.

50. And one of them—i.e. St. Peter (Jn. xviii. 10). He could not of course wait for the question to be answered, but "having a sword, drew it," and used it!——**Right ear.** So too in Jn. Both Mt. and Mk. merely say "his ear." Jn. alone tells us that the name of the servant was Malchus. He was probably taking a prominent part in the arrest of our Lord.

51. Answering—i.e. in reply to the deed of St. Peter, our Lord told him to lay aside his sword. Cp. Mt. xxvi. 52, 53, and Jn. xviii. 11.——**Suffer ye thus far.** The exact meaning of this short sentence is not clear. The words are recorded only by Lk. (*a*) If addressed to the disciples, they mean: "Allow my enemies thus to proceed against me." (*b*) If addressed to the assailants they mean: "Bear with my disciples thus far in their attempts to protect me." (*c*) If addressed to the assailants on behalf of Malchus, they mean: "Permit me to reach the man" (for I would touch his ear and heal it). (*c*) seems the best interpretation. This is the only *surgical* miracle recorded of our Lord, and it is peculiar to Lk., "the beloved physician."

52. Magistrates of the temple. Lk. alone mentions these (see verse 4), also "the chief priests." Jn. tells us that Roman soldiers from the Fort of Antonia were also present (Jn. xviii. 12).——**Are ye come out?** In Mt. the words are put as a statement, not as a question. The words "as it were against a thief" come first in the Greek, with striking emphasis. Our Lord's words in this verse and the next are practically identical in Mt., Mk., and Lk. Notice how every point tells: Our Lord was in Jerusalem *daily;* and he *sat* in the Temple, a most frequented spot, many hours teaching; and the priests saw and heard him there; and yet they did nothing, "for they feared the people"; but now, under cover of darkness, and protected by soldiers with clubs and swords, they venture out to capture him!

53 clubs? When I was daily with you in the temple,
you did not stretch forth your hands against me: but
this is your hour, and the power of darkness.
54 And apprehending him, they led him to the high
55 priest's house. But Peter followed afar off. And when
they had kindled a fire in the midst of the hall, and were
56 sitting about it, Peter was in the midst of them. Whom
when a certain servant maid had seen sitting at the
light, and had earnestly beheld him, she said: This man
57 also was with him. But he denied him, saying: Woman,
58 I know him not. And after a little while, another

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53. But this is your hour and the power of darkness. These words are peculiar to Lk., who, however, with Jn., omits to mention the flight of the Apostles.

54. Apprehending him. The same word in Greek is used by all four Evangelists. It is a word expressive of great violence. "They fell upon him" would be the English equivalent.——**They led him to the high-priest's house.** Jn. alone tells us that it was "to Annas first" that our Lord was led. Very likely Annas lived in a different part of the same building with Caiphas. Jn. alone records the trial of our Lord before Annas. From Annas our Lord was taken "bound to Caiphas," who, in the dead of the night, quite illegally, tried our Lord, bringing false witnesses to bear testimony against him. This informal trial, held purely for the purpose of collecting evidence, is not recorded by Lk. at all, but by both Mt. (xxvi. 57–66) and Mk. (xiv. 55–64).——**Followed afar off.** So too in Mt. and Mk. Mt. adds: "that he might see the end." St. Peter's admission into the court of the high-priest was due to St. John, who was known to the high-priest and to the portress (Jn. xviii. 15, 16).

55. Kindled a fire. Jerusalem stands some two thousand feet above the sea-level, and the nights there in April are very cold.——**In the midst of them.** Peculiar to Lk. All four Evangelists narrate the denials of St. Peter.

56. At the light—"towards the light."——**Had earnestly beheld**—"had scrutinised him closely."——**Also**—i.e. as well as St. John. Apparently she had first charged St. John with being one of our Lord's disciples, and he had *not* denied the fact.

57. He denied. Lk.'s account of the denials is far more gentle than that of Mt. and Mk. He omits the oath which accompanied the *second* denial (Mt.), and the cursing and swearing which accompanied the third (Mt. and Mk.).

58. Another. This was a man, not another maid servant. Probably the gossip got about, and many joined in the attack, for Mt. records the second denial as being in reply to "another maid." Only Lk. records that the second denial followed closely on the first.

seeing him, said: Thou also art one of them. But
Peter said: O man, I am not. And after the space 59
as it were of one hour, another certain man affirmed,
saying: Of a truth, this man was also with him; for
he is also a Galilean. And Peter said: Man, I know 60
not what thou sayest. And immediately, as he was yet
speaking, the cock crew. And the Lord turning looked 61
on Peter. And Peter remembered the word of the
Lord, as he had said: Before the cock crow, thou shalt
deny me thrice. And Peter going out, wept bitterly. 62
And the men that held him, mocked him, and struck 63

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59. And after the space of an hour. Peculiar to Lk. In all accounts, the charge in the last instance is made in specially strong terms, as though those who spoke were now fully convinced of the accuracy of what they were saying. So here we have "affirmed" or "affirmed strongly." Jn. says that this last man was "a servant of the high-priest, and a kinsman to him whose ear Peter cut off," and that he had "seen him in the garden" with our Lord; moreover "his speech now discovered him to be a Galilean" (Mt. and Mk.). The Galilean dialect was noted for its rough pronunciation of gutturals, for generally faulty construction, and for certain peculiar local idioms.

60. Man. A mode of severely displeased address. Cp. xii. 14.——**Immediately.** All four accounts note that the cock crew at once after the third denial.

61. And the Lord turning looked on Peter. This exquisitely pictorial sentence is given only by Lk. The Greek tells us that the "look" was a rapid one—as rapid as it was intentional. It did its work in a moment, and was never forgotten. Our Lord could not "continue to look" on St. Peter, for at this moment his trials before Annas and Caiphas had probably just terminated, and he was on his way to the guard-room to be mocked and ill-treated by the soldiers.

62. Wept bitterly—"sobbed aloud in bitter fashion," as our Lord had done over Jersualem (xix. 41). Jn. alone makes no mention of St. Peter's sorrow.

63. The next three verses describe the ill-treatment of our Lord for probably some three hours in the early morning of Good Friday—i.e. from 3 to 6 a.m. The trial before Caiphas was over, and nothing further could legally be done till 6 a.m. The accounts of Mt. (xxvi. 67) and Mk. (xiv. 65) should be compared with that of Lk. No less than five forms of beating are referred to by the sacred writers in describing this pathetic and long-drawn scene: blows with sticks, with the clenched fist, with the open palm of the hand, violent treatment, covering of the face, and mockery—all these are named in detail. Both Mt. and Mk. say that our Lord was spat upon, but of this Lk.

64 him. And they blindfolded him, and smote his face. And they asked him, saying: Prophesy, who is it that
65 struck thee? And blaspheming, many other things they said against him.
66 And as soon as it was day, the ancients of the people, and the chief priests and scribes, came together; and they brought him into their council, saying: If thou
67 be the Christ, tell us. And he saith to them: If I tell
68 you, you will not believe me. And if I shall also ask
69 you, you will not answer me, nor let me go. But hereafter the Son of man shall be sitting on the right hand

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makes no mention. "I have given my body to the strikers, and my cheeks to them that plucked them: I have not turned away my face from them that rebuked me, and spit upon me" (Is. l. 6).——**The men that held him.** Not members of the Sanhedrin, but servants and soldiers left in charge of our Lord.

64. Prophesy. This word comes also in Mt. and Mk.

65. This verse is peculiar to Lk.

66. As soon as it was day. Mk. has "straightway in the morning." Lk. now gives an account of our Lord's *final* trial before the Sanhedrin. Mt. and Mk. both mention this as having taken place, but Lk. alone gives an account of it in some detail. Every rule and juridical form had been violated by Caiphas. It was forbidden to assemble during the night, or to hold any sittings before the early sacrifice, which was offered at sunrise. It was also forbidden in cases of capital offence to pronounce sentence until at least one day after the examination, and that day was to be a day of fasting for the judges. And it could not be said that the short delay between the early trials and this final one constituted a day's interval, for the Jewish law counted the day from evening to evening. So they proceeded to this trial. Lk. mentions all three component parts of the council: the ancients, the chief priests, and the Scribes.——**Tell us.** Our Lord had already done so to Caiphas (Mt. xxvi. 64; Mk. xiv. 61). He must again bear witness against himself, since "for this was he born, and for this came he into the world, that he should give testimony to the truth" (Jn. xviii. 37). It is possible that by here using the phrase "the Christ" instead of "the Son of God," as at the earlier trial, they were seeking to add to the charge of blasphemy the further charge of treason, which alone would have weight with Pontius Pilate.

67. This verse and the next are peculiar to Lk.——**You will not believe me.** Cp. Jn. viii. 59, and x. 31.

69. These words of our Lord occur also almost *verbatim* in Mt. and Mk. Cp. "Lo, one like the Son of man came with the clouds of heaven, and he came even to the Ancient of days, and they

of the power of God. Then said they all: Art thou 70
then the Son of God? Who said: You say that I am.
And they said: What need we any further testimony? 71
for we ourselves have heard it from his own mouth.

CHAPTER XXIII

OUR LORD BEFORE PILATE—OUR LORD BEFORE HEROD —THE CONDEMNATION OF OUR LORD—THE JOURNEY TO CALVARY—THE CRUCIFIXION AND DEATH OF OUR LORD—OUR LORD IS LAID IN THE TOMB

And the whole multitude of them rising up, led him 1
to Pilate. And they began to accuse him, saying: 2
We have found this man perverting our nation, and
forbidding to give tribute to Cæsar, and saying that he

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presented him before him: and he gave him power, and glory, and a kingdom: and all peoples, tribes and tongues shall serve him: his power is an everlasting power that shall not be taken away: and his kingdom shall not be destroyed" (Dan. vii. 13, 14).

70. All. Peculiar to Lk., as so often.——**You say that I am.** A Hebrew formula expressing assent.

71. We ourselves. Since many or most of them had not been present at the earlier trial in the night.

1. And the whole multitude—"the whole number"—i.e. all the members of the Sanhedrin, perhaps joined by others.——**To Pilate.** The Roman Procurators, when at Jerusalem, occupied for the most part Herod's royal palace on Mount Sion, but Pilate during the Paschal season resided in the Tower Antonia, a fortress erected north of the Temple, and overlooking the porches. At this time the Jews were deprived of the power to inflict capital punishment, and so it was necessary to obtain the sanction of Pilate to the sentence of death which (as Lk. assumes all his readers to know) had been passed on our Lord by the Sanhedrin. Cp. Jn. xviii. 31. For the whole scene cp. Mt. xxvii. 2; Mk. xv. 1; Jn. xviii. 28–37.

2. And they began. This is most true, for never before had they brought these charges to bear against our Lord. They now entirely shifted their ground, and "began" to produce merely political charges, which alone would have any weight with Pilate. Lk. alone records these three charges.——**We have found**—"we

3 is Christ the king. And Pilate asked him, saying: Art
thou the king of the Jews? But he answering, said:
4 Thou sayest it. And Pilate said to the chief priests and
5 to the multitudes: I find no cause in this man. But
they were more earnest, saying: He stirreth up the
people, teaching throughout all Judea, beginning from
6 Galilee to this place. But Pilate hearing Galilee, asked
7 if the man were of Galilee? And when he understood
that he was of Herod's jurisdiction, he sent him away to
Herod, who was also himself at Jerusalem in those days.

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have always found" (and we are sure we are right in our finding).——**This man.** With contempt.——**Perverting our nation.** This charge they would base on the crowds that ever followed our Lord, which they themselves had seen, and on the popularity he had acquired most conspicuously of late by his miracle on Lazarus, as witnessed in the triumph and enthusiasm of Palm Sunday.——**Forbidding to give tribute.** Our Lord did the very opposite but two days ago (xx. 25).——**Christ the king**—"Christ, a king."

3. Art thou the king? The emphasis is on "thou." Our Lord hardly looked like a king then. Pilate would consider him "as it were a leper, and as one struck by God and afflicted," for "the bruises by which we are healed" were already many and very evident. We must remember that, as Jn. says (xviii. 33), our Lord had been led into Pilate's Praetorium, while his accusers stayed without. So our Lord had not heard the accusations of verse 2, and in verse 3 Pilate is examining him privately. Lk.'s account is very short, and we must supplement it by the aid of Jn. (Read Jn. xviii. 33–38.) St. Paul says that our Lord before Pilate made "a good confession" (1 Tim. vi. 13).

4. And to the multitude. The first mention of them. They would soon gather round the Sanhedrin, and swell the procession.

5. All Judea. This probably means "all Palestine," but it may be confined to the province of Judea. In either case it is a testimony to the activity of our Lord in the south as well as the north of Palestine.

6. The man. There is a tone of mild contempt in the word.

7. Understood—"when he had thoroughly ascertained."——**He sent him away to Herod.** The Greek word for "sent away" is the technical one for referring a case to a higher court. Pilate's motive in thus acting may have been to rid himself of a business likely to prove troublesome, or to pay a compliment to Herod and thus soothe the irritation which he, in common with the Jews, felt against him. Such acts were not rare on the part of these politic Romans.——**Also**—i.e. as well as Pilate. Herod usually lived at Tiberias, Pilate at Caesarea. Verses 5–12 are peculiar to Lk.

And Herod seeing Jesus, was very glad; for he was **8**
desirous of a long time to see him; and he hoped to
see some sign wrought by him. And he questioned him **9**
in many words. But he answered him nothing. And **10**
the chief priests and the scribes stood by, earnestly
accusing him. And Herod with his army set him at **11**
nought, and mocked him, putting on him a white gar-
ment, and sent him back to Pilate. And Herod and **12**
Pilate were made friends that same day; for before
they were enemies one to another.

And Pilate, calling together the chief priests, and the **13**
magistrates, and the people, said to them: You have **14**
presented unto me this man, as one that perverteth

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8. Herod. Cp. ix. 7–9; xiii. 31, 32. It is possible that Joanna, the wife of Chuza, Herod's steward (viii. 3) is the source of this narrative.——**Was very glad**—"rejoiced exceedingly." It was the fulfilment of a long-standing desire.

9. He answered nothing. "He shall be dumb as a lamb before his shearer, and he shall not open his mouth" (Is. liii. 7).

10. Earnestly—"vehemently"—with charge after charge.

11. A white garment—"a shining robe." It is suggested that this was meant to travesty the garb assumed by Jews acquitted of a capital offence, and so to indicate to Pilate that Herod regarded our Lord indeed as a fool, but incapable of any serious crime.——**Sent him back.** Again the technical word is used for referring a prisoner to another tribunal, as in verse 7.

12. Were made friends. The massacre of the Galileans (xiii. 1) may well have been the cause of the enmity.

13. And Pilate. He cannot have been too pleased to be forced again to handle this matter. His wife's dream (Mt. xxvii. 19) had upset his peace of mind; he had been much struck by our Lord's words and bearing in their private interview recorded only by Jn. (xviii. 33–37); also some slight dislike of injustice to the innocent, common to the Romans, still clung to him, coupled with his hatred of the Jews and consequent unwillingness to gratify them in any way. And so he now summons not only the priests and magistrates, but also "the people," whom he hopes to find well-disposed to our Lord, as they had indeed been but a few days ago.

14. Said to them. This is a formal speech of Pilate, delivered from a judgment-seat or *bema*, set on a place outside the Praetorium, called Gabbatha, or Lithostratos, or Pavement (Jn. xix. 13).——**Perverteth the people**—"turneth the people from their allegiance."——**Examined**—"thoroughly investigated." The Greek word is a technical term for judicial enquiry.——**I find.** In contradistinction to "we have found" in verse 2.

the people ; and behold I, having examined him before
you, find no cause in this man, in those things wherein
15 you accuse him. No, nor Herod neither. For I sent
you to him, and behold, nothing worthy of death is
16 done to him. I will chastise him therefore, and release
him.
17 Now of necessity he was to release unto them one
18 upon the feast day. But the whole multitude together
cried out, saying : Away with this man, and release
19 unto us Barabbas : who for a certain sedition made in
20 the city, and for a murder, was cast into prison. And
again Pilate spoke to them, desiring to release Jesus.
21 But they cried again, saying : Crucify him, crucify
22 him. And he said to them the third time : Why, what

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16. I will chastise him. It is important to note that here, when *threatening* this awful punishment, Pilate used (as he does again in verse 22) a word which means " to correct "—not the word used by Mt., Mk., and Jn. when they record the actual infliction of the scourging. It is the word that would be used of the chastisement of a child, and shows Pilate's intention and idea to have been to " correct " our Lord—i.e. to scourge him to such a point that he would have to remain quiet for at least a time, and that the Jews would accept this as a fitting and sufficient penalty, and so demand no more. It was the first of Pilate's miserable expedients, and utterly failed to achieve its desired purpose.

17. Now of necessity—" but of necessity." Lk. alone thus speaks of this custom. Both Mt. and Mk. say " the governor was accustomed." The origin of this strange custom is unknown : that it originated with Pilate himself is not likely, for in Jn. (xviii. 39), Pilate says to the Jews : " you have a custom."

18. The whole multitude cried out. Lk. does not state, as Mt. and Mk. do, that they were " moved and persuaded " to make this choice by the chief priests, nor does he describe the great scene in which Pilate asked the people whether they would have our Lord or Barabbas.——**Away with this man**—i.e. kill him.——**Barabbas**—i.e. " son of Abba."

19. And for murder. Jn. adds that he was a robber. Cp. Acts iii. 14.

20. Spoke to them—" called to them."——**Desiring to release Jesus.** Peculiar to Lk.

21. Cried out—" kept on shouting at him." Lk. and Jn. alone give the double cry : " Crucify him, crucify him."

evil hath this man done? I find no cause of death in him. I will chastise him therefore, and let him go. But they were instant with loud voices, requiring that 23
he might be crucified; and their voices prevailed. And Pilate gave sentence that it should be as they 24
required. And he released unto them him who for 25
murder and sedition had been cast into prison, whom they had desired; but Jesus he delivered up to their will.

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22. Of death. With emphasis.——**I will chastise him.** Again Pilate makes this proposal, the expedient of Barabbas having failed. And *now* it is, as Jn. tells us, that it was carried out. "*Then*, therefore, Pilate took Jesus, and scourged him" (Jn. xix. 17). Again Pilate used the *milder* term for the punishment to be inflicted, but when carried into effect it was the awful Roman scourging, so shockingly cruel that victims often died under it. It ought to be inflicted by lictors, but Pilate, being only sub-governor, had no lictors at his disposal, and therefore our Lord was scourged by soldiers. Pieces of lead and sharp-pointed bone were often plaited into the scourges, and the victim's hands were tied to a low column so that the bared back might be nearly horizontal. So were the words of Isaias fulfilled: "From the sole of the foot unto the top of the head, there is no soundness in him: wounds and bruises and swelling sores: they are not bound up, nor dressed, nor fomented with oil" (Is. i. 6), for "according to the measure of the sin shall the measure also of the stripes be" (Deut. xxv. 2). When the scourging ended, our Lord was "a worm, and no man" (Ps. xxi. 7).

23. The wording of this verse and of the next two verses, which are peculiar to Lk., is very remarkable. In this verse note the strength of the phrases "they were *instant*," "with *loud* voices," "*requiring*" (demanding), "*prevailed*," also the telling repetition of the word "*voices*."

24. Pilate gave sentence. Lk. omits all mention (*a*) of the scourging at the pillar; (*b*) of the crowning with thorns; (*c*) of the scene of the *Ecce Homo*; (*d*) of Pilate's washing his hands, and (*e*) of the garments of our Lord being changed more than once.

25. Him. Lk. does not repeat his name, but only his qualifications! This is the one the Jews "desired," whom they "kept on demanding." Notice the wonderful way in which our Lord and Barabbas are here set before us, side by side. Cp. Acts iii. 14, 15.——**Delivered up to their will.** An awful phrase, full of power, and peculiar to Lk.

26 And as they led him away, they laid hold of one Simon of Cyrene, coming from the country; and they
27 laid the cross on him to carry after Jesus. And there followed him a great multitude of people, and of women,
28 who bewailed and lamented him. But Jesus turning to them, said: Daughters of Jerusalem, weep not over me, but weep for yourselves, and for your children.
29 For behold, the days shall come, wherein they will say: Blessed are the barren, and the wombs that have

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26. As they led him away—"bearing his own cross" (Jn. xix. 17).——**They laid hold.** Mt. and Mk. have "forced." All three say that some violence was used to Simon.——**Simon of Cyrene.** Cyrene was a town in Libya, on the north coast of Africa, and contained a large colony of Jews, who had a synagogue of their own in Jerusalem (Acts ii. 10, and vi. 9). Simon, of whom nothing else is known, may have come up for the Feast. Mk. says he was "the father of Alexander and Rufus." There is a "Simon who is called Niger" mentioned in the Acts (xiii. 1), and some have wished to identify him with the one who carried the cross for our Lord.——**They laid the cross on him.** We cannot be sure of how far Simon carried the cross for our Lord—whether he bore the whole of it for the last part of the journey to Calvary (as Mk.'s narrative implies), or only assisted our Lord by bearing the part which was behind.

27. The record of this incident (v. 27–32) is peculiar to Lk. The women would not be the same as those who ministered to our Lord during his Public Ministry (viii. 1).——**Who bewailed**—"who were beating their breasts." "They shall mourn for him as one mourneth for an only son, and they shall grieve over him, as the manner is to grieve for the death of the first-born" (Zach. xii. 10).

28. Turning. A mark of courtesy and gratitude.——**Daughters**—i.e. "inhabitants." Our Lord addresses them as representatives of the city, in words unequalled for their pathos and power.——**For your children.** On whom the Jews had but just brought the awful curse: "His Blood be upon us and upon our children" (Mt. xxvii. 25).

29. The days shall come—"days are coming." The Greek verb is in the present tense, most vividly.——**Blessed are the barren.** Cp. "What wilt thou give them, O Lord? Give them a womb without children, and dry breasts" (Osee ix. 14). The horrors of the siege of Jerusalem shall be such that mothers will wish never to have borne children. "I will destroy them with the sword in the sight of their enemies, and by the hands of them that seek their lives: and I will make this city an astonishment and a hissing; every one that shall pass by it, shall be astonished, and shall hiss because of all the plagues thereof" (Jer. xix. 7, 8).

not borne, and the paps that have not given suck. Then shall they begin to say to the mountains: Fall 30
upon us; and to the hills: Cover us. For if in the green 31
wood they do these things, what shall be done in the dry? And there were also two other malefactors led 32
with him to be put to death.

And when they were come to the place which is called 33
Calvary, they crucified him there; and the robbers, one on the right and the other on the left. And Jesus 34
said: Father, forgive them, for they know not what they do. But they, dividing his garments, cast lots.

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30. Then shall they begin to say. Our Lord's words are a quotation from the Prophet Osee (x. 8). Cp. Is. ii. 6: "They shall go into the holes of rocks, and into the caves of the earth from the face of the fear of the Lord, and from the glory of his majesty, when he shall rise up to strike the earth."

31. If in the greenwood. Our Lord's simile is based on Ezech. xx. 47, 49. It is an argument *a fortiori*. "If sin thus works in the innocent Lamb of God, how will it work in those whose sins are as scarlet and red as crimson?" Cp. 1 Pet. iv. 17, 18.

32. Led with him. That "with the wicked he may be reputed" (Is. liii. 12).

33. Calvary. Mt., Mk., and Jn. call it "Golgotha" as well as Calvary, but Lk. omits this Hebrew name, which would have been unintelligible to his Gentile readers. The word "Calvary" means "a skull," and the hill was so called because its shape resembled a skull. Its position is almost certainly that which tradition assigns to it, within the walls of the present Church of the Holy Sepulchre, which dates back to the time of Constantine.——**They crucified him.** The cross would be the ordinary Roman cross (*crux immissa*), with a piece projecting above our Lord's head, to which the inscription was attached. Lk. makes no mention of the "wine mingled with myrrh" which was offered to our Lord, but which "he would not drink." Before crucifixion, our Lord would be stripped of his garments, and then with nails "they pierced his hands and his feet" (Ps. xxi.). ——**And the robbers**—"and the malefactors." The Greek word is the same as in verse 32.

34. And Jesus said—"But Jesus kept on saying." These words are regarded as the First Word spoken from the Cross by our Lord. They are recorded only by Lk., and must have been spoken many times while the actual crucifixion, with all its horrors, was being carried out. (Cp. the dying prayer of St. Stephen, Acts vii. 60.) So did our Lord "bear the sins of many, and pray for the transgressors" (Is. liii. 12).——**Dividing his garments.** This is recorded by all four Evangelists, but most

35 And the people stood beholding, and the rulers with them derided him, saying: He saved others; let him save himself, if he be Christ, the elect
36 of God. And the soldiers also mocked him, coming
37 to him, and offering him vinegar, and saying: If thou
38 be the king of the Jews, save thyself. And there was also a superscription written over him in letters of Greek, and Latin, and Hebrew: THIS IS THE KING OF
39 THE JEWS. And one of those robbers who were hanged, blasphemed him, saying: If thou be Christ, save thyself

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fully by Jn. (xix. 23–30). The garments were the perquisite of the executioners. "They parted my garments amongst them, and upon my vesture they cast lots" (Ps. xxi. 19).

35. The people stood beholding. A pictorial sentence, peculiar to Lk. Cp. Mt. xxvii. 36: "They sat down and watched him." Cp. "They have looked and stared upon me" (Ps. xxi. 18). ——**Derided.** The word occurs also in xvi. 14, and means "to turn up the nose at." Our Lord on the Cross is "the reproach of men, the outcast of the people" (Ps. xxi. 7).——**He saved others.** So too in Mt. and Mk., but Lk. alone preserves the words "the elect of God."

36. The soldiers also. This testimony of the soldiers is recorded only by Lk.——**Offering him vinegar.** This was the ordinary drink of the soldiers, a kind of sour wine. A large vessel full of it was set there, as Jn. tells us (xix. 29). Their words of mockery to our Lord are a kind of variation of those they had heard "the rulers" use, and would be suggested also by the title on the Cross before their eyes.

38. A superscription. The dispute with Pilate concerning this is recorded only by Jn. xix. 20–22. The words of the inscription are different in all four accounts: "This is Jesus, the king of the Jews" (Mt.); "The king of the Jews" (Mk.); "This is the king of the Jews" (Lk.); "Jesus of Nazareth, the king of the Jews" (Jn.).

39. One of those robbers blasphemed. Both Mt. and Mk. tell us that *both* the robbers "reproached and reviled" our Lord. No doubt they did: what else could be expected? Their death had been accelerated that they might die with our Lord; both had been cruelly scourged, and naturally they would regard our Lord as a chief cause of their present plight, and would readily join in the sneers and taunts with which the air was filled by the priests and multitude. But (as Lk. is careful to add) *only one* "blasphemed" our Lord. We may well suppose that this exquisite incident of the conversion of the Good Thief took place towards the close of the Three Hours, when the patience and silence of our Lord had moved his heart, and given him

and us. But the other answering, rebuked him, 40
saying: Neither dost thou fear God, seeing thou art
under the same condemnation? And we indeed justly, 41
for we receive the due reward of our deeds; but this
man hath done no evil. And he said to Jesus: Lord, 42
remember me when thou shalt come into thy kingdom.
And Jesus said to him: Amen I say to thee, this day 43
thou shalt be with me in paradise.

And it was almost the sixth hour; and there was 44
darkness over all the earth until the ninth hour. And 45
the sun was darkened, and the veil of the temple was

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sorrow for sin and the light of faith. Verses 39–43 are peculiar to Lk. Is not our Blessed Lady, who stood by the Cross, their source?——**If thou be Christ.** Another reading has "Art thou not the Christ?"

40. Neither dost thou fear God?—"dost thou not even fear God?" "The fear of the Lord is the beginning of wisdom" (Ps. cx. 10). So does the good robber begin in fear; he passes on to open confession, with all humility; he ends in hope and peace.

41. We receive—"we receive to the full."——**Of our deeds**—"of what we ourselves have done."——**No evil**—"nothing unbecoming."

42. Remember me. It is the prayer of confidence, not dictating terms, but leaving the issue in our Lord's hands. Cp. "Only remember me when it shall be well with thee, and do me this kindness, to put Pharao in mind to take me out of this prison" (Gen. xl. 14).——**Into thy kingdom**—"in thy kingdom." What faith called forth these words! "He that cometh to God, must believe that he is, and is a rewarder of them that seek him" (Heb. xi. 6). Cp. 1 Pet. i. 7.

43. In Paradise—i.e. in Limbo. "It is noticeable that this is the only instance recorded in the Bible of a good death after a bad life." It seems clear that the robber was a Jew, for to a heathen the word "Paradise" would hardly have been intelligible.

44. Almost—"as it were."——**The sixth hour**—i.e. 12 o'clock, noon.——**Over all the earth**—"over all the land." The darkness could not have been an eclipse, for the moon was at its full, this being Paschal week.

45. The veil of the temple. There were two veils in the Temple: one separated the Holy Place from its Vestibule; the other hung between the Holy Place and the Holy of Holies, very heavy and richly embroidered. It is this latter veil that was rent in two (Heb. x. 19–22). "This is that veil which concealed from us the glory of God, and declared plainly that hitherto

46 rent in the midst. And Jesus crying with a loud voice,
said: Father, into thy hands I commend my spirit.
47 And saying this, he gave up the ghost. Now the
centurion, seeing what was done, glorified God, saying:
48 Indeed this was a just man. And all the multitude of
them that were come together to that sight, and saw
the things that were done, returned striking their breasts.

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men were under a ban, unclean, incapable of entering ever more into the Holy of Holies: this is that veil which was rent in twain, thus to testify that by the death and Blood of our Lord the Sanctuary was flung open to us, the dead received life, the ban and the reproach were wiped away." Cp. Mt. xxvii. 51; Mk. xv. 38.

46. Crying with a loud voice. The loud cry of our Lord at the last is mentioned also by Mt. and Mk., while Jn. has "bowing his head."——**I commend.** Notice the present tense. Our Lord does not say: "I will commend, when my hour has come," but rather "My hour has come, it is consummated, and so I now commend"; for our Lord "has power to lay down his life (as and when he pleases), and power to take it up again" (Jn. x. 18). This last word of our Lord on the Cross is recorded only by Lk. It is a quotation from Ps. xxx. 6. (Cp. Acts vii. 59.)——**He gave up the ghost**—"he breathed his last." It is remarkable that none of the Evangelists say that our Lord "died." "He gave up the ghost" is their phrase for the most part, as though they would emphasise the voluntary character of our Lord's passing out of this world to the Father. Cp. Eph. v. 2; Gal. ii. 20.

47. The centurion. Who was in command of the quaternion of soldiers. Tradition gives him the name of St. Longinus. He is one more on the list of Lk.'s "good centurions." Cp. vii. 2; xxiii. 47; Acts x. 1; xxii. 26; xxvii. 43.——**Seeing what was done.** The conversion of the centurion is also recorded by Mt. and Mk., who says explicitly: "seeing that crying out in this manner he had given up the ghost." Lk.'s phrase includes the earthquake, which Mt. specially names.——**Glorified God.** Peculiar to Lk.——**Indeed this was a just man.** So only in Lk. Both Mt. and Mk. have "Indeed this man was the Son of God."

48. This pictorial and characteristic verse is peculiar to Lk. He alone mentions the effect of the Crucifixion on the multitude. Notice the "all" both here and in verse 49.——**And saw.** The Greek word implies that they came from curiosity as to a mere "sight." It is quite different from the word "seeing" in verse 49, which means "watching," with love and reverence.

And all his acquaintance, and the women that had 49
followed him from Galilee, stood afar off, beholding
these things.

And behold there was a man named Joseph, who was 50
a counsellor, a good and a just man, (The same had 51
not consented to their counsel and doings ;) of Arima-
thea, a city of Judea, who also himself looked for the
kingdom of God. This man went to Pilate, and begged 52
the body of Jesus. And taking him down, he wrapped 53
him in fine linen, and laid him in a sepulchre that was

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49. And all—" But all," by way of contrasting the disposition of the holy women with those of the crowd. " His acquaintance " may include the Apostles. Mt. and Mk. only mention the holy women, but more fully than Lk., giving the names of some of them. (Lk. like Mt. and Mk. omits all mention of the breaking of the legs of the thieves, and of the piercing the side of our Lord with a spear. These are recorded only by Jn.)

50. A man named Joseph. This incident is recorded by all four Evangelists. Cp. Mt. xxvii. 57 ; Mk. xv. 42 ; Jn. xix. 38. ——**A counsellor**—i.e. a member of the Sanhedrin. Mt. adds that he was " rich," while Jn. says : " he was a disciple of Jesus, but in private, for fear of the Jews." All fear is now laid aside ; he had been " waiting and looking for the kingdom of God " ; that kingdom is now at hand, and he is bold enough to go to Pilate with his petition.

51. Had not consented. Lk. alone tells us this striking fact. Was it true also of Nicodemus ?——**And doings**—" and method." It had all been so underhand ; not at all to the taste of a man who is " good and just."——**Arimathea.** This is the same as Ramah, the native place of the prophet Samuel. Its full name was Ramathaiim Zophim, in the hill country north of Jerusalem. Lk. alone calls it " a city of Judea," as he is writing for Gentiles.——**Waited for the kingdom of God.** Like Simeon. Cp. ii. 25, 38. The Greek verb, a favourite one with Lk., means " waiting to welcome."

52. Went to Pilate. " Boldly," as Mk. deservedly says, for it was no easy task. Pilate would be in no mood to welcome a Jew, or to grant him a request, that evening.——**And begged.** Lk. does not say that Pilate granted the request. This was done after an enquiry as to whether " our Lord were already dead," as Mk. tells us.

53. And taking him down. With the aid of Nicodemus, who is now on the scene, with " a mixture of myrrh and aloes, about a hundred pound " (Jn.).——**In fine linen.** Which, as Mk. alone records, Joseph himself had bought. The " custom of the Jews " in burials included also the use of spices. The whole

hewed in stone, wherein never yet any man had been
54 laid. And it was the day of the Parasceve, and the
55 sabbath drew on. And the women that were come with
him from Galilee, following after, saw the sepulchre,
56 and how his body was laid. And returning, they prepared spices and ointments; and on the sabbath day they rested, according to the commandment.

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ceremony was presided over by the next of kin, whose duty it was to close the eyes of the deceased, in whose honour a portion of the spices was commonly burnt. The grave clothes were fastened with bandages, and the head covered separately. Cp. Jn. xx. 7. Previously to this being done, spices were applied to the body in the form of ointment, or between the folds of the linen: hence our Lord's remark about St. Mary Magdalen, that "she had come beforehand to anoint his body for the burial" (Mt. xiv. 8).——**In a sepulchre.** Mt. alone records that it was Joseph's "own new monument," while Jn. adds that "the sepulchre was in a garden, near the place where he was crucified." A natural cave enlarged and adapted by excavation, or an artificial imitation of one, was the standard type of sepulchre among the Jews. They were commonly prepared beforehand, and often stood in gardens or by roadsides. The mouth of the tomb was closed with a large stone, which could only be rolled there by the labour of several men. Cp. Jn. xi. 41.

54. Of the Parasceve—i.e. the day of preparation for the Sabbath.——**Drew on**—"was beginning to dawn." The Sabbath really began at sunset on the Friday. This verse and verses 55 and 56 are peculiar to Lk.

55. And how his body was laid. So too in Mt. and Mk. Notice the reverence and love implied in the words. Cp. 2 Paralip. xvi. 14: "and they laid him on his bed full of spices and odoriferous ointments, which were made by the art of the perfumers, and they burnt them over him with very great pomp."

56. They prepared spices and ointments. Mk. adds that they "bought" them, and this they would do after sunset on the Saturday, so as to have all in readiness for their early journey to the tomb of our Lord. The chief "spices" would be balsam or balm, much cultivated at Jericho, with myrrh and aloes.——**They rested.** While the enemies of our Lord kept guard over his tomb, having "sealed the stone"! (Mt.).

CHAPTER XXIV

THE RESURRECTION OF OUR LORD—OUR LORD APPEARS TO THE DISCIPLES ON THE ROAD TO EMMAUS—OUR LORD APPEARS TO THE APOSTLES—THE ASCENSION OF OUR LORD

AND on the first day of the week, very early in the 1
morning, they came to the sepulchre, bringing the spices
which they had prepared. And they found the stone 2
rolled back from the sepulchre. And going in, they 3
found not the body of the Lord Jesus. And it came to 4
pass, as they were astonished in their mind at this,
behold, two men stood by them, in shining apparel.
And as they were afraid, and bowed down their counten- 5
ance towards the ground, they said unto them: Why
seek you the living with the dead? He is not here, but 6
is risen. Remember how he spoke unto you, when he

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1. Very early in the morning. Literally "at deep dawn"—i.e. in the twilight of dawn. Jn. (xx. 1) has "while it was yet dark." The sun had risen before the holy women reached the sepulchre (Mk. xvi. 2).

2. The stone. Lk. has not mentioned the stone before, but now speaks of it as being the customary way of closing the tomb. Mt. (xxviii. 2) speaks of the "great earthquake," and of "an angel of the Lord who rolled back the stone, and sat upon it."

3. Of the Lord Jesus. This combination occurs nowhere else in the Gospels. It seems a most fitting Easter title for our Lord, and is met with frequently both in the Acts and Epistles.

4. Astonished—"utterly perplexed."——**Two men**—i.e. two Angels. Mt. and Mk. mention only one; Jn. also speaks of two.——**Stood by them**—"came upon them."——**In shining apparel**—"flashing like lightning."

5. Afraid—"filled with fear." Verses 5–11 are peculiar to Lk.——**Bowed down their countenance.** A detail peculiar to Lk.——**The living**—i.e. Him who is alive. "I am the first, and the last, and alive, and was dead, and behold I am living for ever and ever, and have the keys of death and of hell" (Apoc. i. 17, 18).

6. Remember. What gentleness in this word from the Angels! In the midst of their trepidation, with their hands full of sweet spices, a testimony of love and good-will, the holy women are

7 was yet in Galilee, saying: The Son of man must be
delivered into the hands of sinful men, and be crucified,
8 and the third day rise again. And they remembered
9 his words. And going back from the sepulchre, they
told all these things to the eleven, and to all the rest.
10 And it was Mary Magdalen, and Joanna, and Mary of
James, and the other women that were with them, who
11 told these things to the apostles. And these words
seemed to them as idle tales; and they did not believe
12 them. But Peter rising up, ran to the sepulchre, and
stooping down, he saw the linen cloths laid by themselves; and went away wondering in himself at that
which was come to pass.
13 And behold, two of them went, the same day, to a
town which was sixty furlongs from Jerusalem, named

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bidden think a moment: "Remember *how* he spoke—how often—how clearly—always with emphasis on what should take place on the third day." Cp. Mt. xvii. 22. Note that the Angels do not give our Lord any name or title: but there is music in that "he." And what tender memories are recalled by the words "in Galilee"!

7. Must be delivered. Notice the "must," and cp. iv. 43; ix. 22; and xxiv. 26.

8. They remembered. Very definitely—"they did remember," quite clearly, as St. Peter did, when our Lord looked upon him.

9. Going back. Jn. says "they ran." Notice the double "all" in this verse.

10. Mary Magdalen. The other Evangelists give the names of the holy women at the beginning of the narrative. All four place St. Mary Magdalen first: Joanna is mentioned only by Lk. Cp. viii. 3.

11. As idle tales—"as nonsense." The Greek word is a medical term for the wild talk of the sick in their hours of delirium.

12. But Peter. Read St. John's fuller account of this incident (Jn. xx. 2–10). The combination in "rising up, ran" is beautifully characteristic of St. Peter.

13. And behold. The whole of this exquisite narrative (verses 13–35) is peculiar to Lk., and is among the greatest of the treasures he has bequeathed to us. Mk. mentions the incident, but most briefly (xvi. 12, 13). The phrase "and behold," as so often, introduces something fresh and unexpected.——**Two of them**—i.e. of the disciples. It has been suggested that Lk. was one of them; but this is not likely. Cp. i. 2.——**Went**—"were walking."——**Sixty furlongs**—i.e. about 6½ miles. There

Emmaus. And they talked together of all these things 14
which had happened. And it came to pass, that while 15
they talked and reasoned with themselves, Jesus him-
self also drawing near, went with them. But their eyes 16
were held, that they should not know him. And he said 17
to them: What are these discourses that you hold
with one another as you walk, and are sad? And one 18
of them, whose name was Cleophas, answering said to
him: Art thou only a stranger in Jerusalem, and hast
not known the things that have been done in these
days? To whom he said: What things? And they 19
said: Concerning Jesus of Nazareth, who was a prophet,
mighty in work and word before God and all the people;
and how our chief priests and princes delivered him to 20

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was an Emmaus, afterwards called Nicopolis (the modern Amonas), situated in the Plain of the Philistines; but this was 20 or 22 miles from Jerusalem, and cannot be the one here spoken of. The exact site is much disputed: but a place now called El Kubeibeh, on the road to Lydda, about seven miles north-west of Jerusalem, is probably the place.

14. They talked. The Greek verb is a very expressive one, and is used by Lk. alone in N.T. It means "they communed" together, implying the earnestness and friendliness of their conversation. One subject alone could they speak of, and about that they "reasoned" (v. 15).——**All these things.** Notice the "all."

15. Drawing near—i.e. he came up behind them, and overtook them (Mt. xviii. 20).

16. Should not know him—"should not recognise him." Mk. (xvi. 12) says our Lord appeared to them "in another shape." Cp. Jn. xx. 14, and Jn. xxi. 4.

17. That you hold. Again Lk. uses an expressive word, which is found only here in N.T. It describes a most animated conversation.——**And are sad.** There is another reading here which gives the meaning: "and they stood still, looking displeased." This supposes the two disciples to be annoyed at the interruption to their talk by a stranger.

18. Cleophas—"Cleopas." He is probably not the same as the Cleophas mentioned in Jn. xix. 25.——**Art thou only a stranger?**—"dost thou alone sojourn?" The Greek word is a technical one for a stranger paying a visit to a place, and occurs only here and in Heb. xi. 9 in N.T.

19. What things?—"what kind of things?——**Who was**—"who proved himself to be."——**Mighty in work and word.** Cp. Acts ii. 22.

21 be condemned to death, and crucified him. But we
hoped that it was he that should have redeemed Israel:
and now besides all this, to-day is the third day since
22 these things were done. Yea and certain women also
of our company affrighted us who before it was light,
23 were at the sepulchre. And not finding his body, came,
saying that they had also seen a vision of angels, who
24 say that he is alive. And some of our people went to
the sepulchre, and found it so as the women had said,
but him they found not.
25 Then he said to them: O foolish, and slow of heart
to believe in all things which the prophets have spoken.
26 Ought not Christ to have suffered these things, and
27 so to enter into his glory? And beginning at Moses

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21. We hoped. The pronoun is emphatic: "we had long hoped."——**And now, besides all this.** Notice the excitement implied in the speakers by this accumulation of short words and phrases.——**The third day.** These disciples at least had in some degree "remembered" what our Lord had so often said about "the third day." The expression seems to imply: "if there had been any hope, it would have been confirmed before now," for "the day was far spent."

22. Yea—"and yet, after all"—i.e. there is just one ray of hope left, for there is at least a report about that "he is alive."

23. Saying . . . who say. They have *seen* nothing for themselves: they have only hearsay evidence to go upon: the angels said to the women, and the women said to others in turn, and so on. The excitement and nervousness of the speakers is manifest in every word.

24. Some of our people—i.e. St. Peter and St. John, amongst others.

25. O foolish—"O unintelligent." Cp. Gal. iii. 1.——**In all things.** The "all" is very emphatic and important. It contains the whole point of our Lord's remark. They believed in *some* of the things, but not in *all*. The great and extensive passages concerning our Lord's sufferings were passed over, but those which described him as a great Deliverer and the Founder of a kingdom were welcomed and made much of.

26. These things—"these very things." In the Greek, the words come first, with emphasis. Notice the "ought," and the "so": the Sacred Passion was a divine necessity. Cp. Jn. xii. 24, 32; Acts xvii. 3.

27. At Moses—i.e. from the Pentateuch. (*a*) "I will put enmities between thee and the woman, and thy seed and her seed; she shall crush thy head, and thou shalt lie in wait for her heel" (God's promise to Eve. Gen. iii. 15). (*b*) "In thy

and all the prophets, he expounded to them in all the scriptures the things that were concerning him. And they drew nigh to the town, whither they were 28
going: and he made as though he would go farther. But they constrained him; saying: Stay with us, 29
because it is towards evening, and the day is now far spent. And he went in with them. And it came to 30
pass that while he was at table with them he took bread, and blessed, and brake, and gave to them. And their 31
eyes were opened, and they knew him; and he vanished out of their sight.

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seed shall all the nations of the earth be blessed, because thou hast obeyed my voice" (God's promise to Abraham. Gen. xxii. 18). (*c*) "A star shall rise out of Jacob, and a sceptre shall spring up from Israel" (Balaam's prophecy. Numb. xxiv. 17). (*d*) The history of the Passover and the Paschal Lamb, together with such types as the scapegoat and the brazen serpent; these would perhaps form part of our Lord's exposition. He would add such passages as these from Isaias: "Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel": "A Child is born to us, and a Son is given to us": "he shall gather together the lambs with his arm, and shall take them up in his bosom, and he himself shall carry them that are with young": "all we like sheep have gone astray, every one hath turned aside into his own way: and the Lord hath laid on him the iniquity of us all" (Is. vii. 14; ix. 6; xl. 11; liii. 6). These passages might be multiplied indefinitely, for there is no Prophet whose writings do not bear some reference to our Lord. The Old Testament bears a strong Messianic character throughout, and "these voices of the prophets were read every Sabbath" (Acts xiii. 27), and ought consequently to have been familiar.

28. As though he would go farther. Cp. Mk. vi. 48.

29. They constrained—"they compelled him," by their earnest prayers. Cp. Acts xvi. 15. The words imply that they had reached the house of one of them.——**He went in.** Another, and a fuller, reading has: "He went in to stay with them" Cp. Heb. xiii. 2.

30. He took bread. Though there is no agreement as to the precise meaning and force of this verse, it seems most probable that it records a celebration of the Holy Eucharist. The words all speak of the Last Supper, and are sacrificial in their tone. It was the desire of our Lord to be known after his Resurrection only in the Blessed Sacrament.

31. He vanished—"he became invisible."

32 And they said one to the other: Was not our heart
burning within us, whilst he spoke in the way, and
33 opened to us the scriptures? And rising up, the same
hour, they went back to Jerusalem: and they found
the eleven gathered together, and those that were with
34 them, saying: The Lord is risen indeed, and hath ap-
35 peared to Simon. And they told what things were done
in the way; and how they knew him in the breaking
of bread.
36 Now whilst they were speaking these things, Jesus
stood in the midst of them, and saith to them: Peace
37 be to you; it is I, fear not. But they being troubled
38 and frighted, supposed that they saw a spirit. And he
said to them: Why are you troubled, and why do
39 thoughts arise in your hearts? See my hands and feet,
that it is I myself; handle, and see: for a spirit hath
40 not flesh and bones, as you see me to have. And when
he had said this, he shewed them his hands and feet.
41 But while they yet believed not, and wondered for joy,

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32. Was burning—" did not our heart continually burn." Read Cowper's " Conversation," lines 505–536.

33. Went back to Jerusalem. Though " the day was far spent " and though they had urged our Lord on that very ground to stay with them. Their joy was great, and they must share it with others.——**The eleven.** Not the Twelve!

34. Hath appeared to Simon. Cp. 1 Cor. xv. 5.

35. They told—" they related fully."

36. Stood. The word describes a sudden appearance, analogous to the sudden vanishing in verse 31. This is the same appearance of our Lord on Easter Day as the one recorded by Jn. (xx. 19). Every word now used by our Lord had an old and familiar sound. " Peace " had been His theme at the last discourse of all: " it is I " had been spoken on the stormy waves: " fear not " had so often fallen from his lips.

37. Troubled—" scared." Verses 37–39 are peculiar to Lk. ——**Frighted**—" full of fear."——**A spirit**—" ghost."

38. Thoughts—" reasonings "—almost " doubts."

39. My hands and feet. Both were pierced!——**Handle and see.** Cp. 1 Jn. i. 1, and Jn. xx. 27.

41. They yet believed not, and wondered for joy. How wonderful is this description of the mingled feelings of the disciples! St. Luke is a great psychologist, and both in his Gospel and in the Acts he gives many of these " touches," so true to human nature. Faith was not yet firm, though joy and amazement

he said: Have you here any thing to eat? And they 42
offered him a piece of broiled fish, and a honeycomb. 43
And when he had eaten before them, taking the remains, he gave to them.

And he said to them: These are the words which I 44
spoke to you while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then he opened their understanding, that 45
they might understand the scriptures. And he said to 46
them: Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day: And that penance and the remission of sins should 47
be preached in his name unto all nations, beginning at

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were great: and now our Lord tenderly vouchsafes yet a further sign. He will eat with them as proof of the reality of his human nature after the Resurrection. Cp. Acts x. 41. This verse and verses 42 and 43 are peculiar to Lk.

42. A piece of fish and a honeycomb. The food of the poor, just what they had for themselves.

43. Taking the remains. Cp. "gather up the fragments" (Jn. vi. 12).

44. And He said. It is not certain when the words of this verse were spoken; probably not on the first Easter Day, but on a later occasion after the great manifestation of our Lord "to more than five hundred brethren at once" in Galilee (1 Cor. xv. 6). The phrase "and he said" almost always implies a break and a transition to another place or time. Verses 44–49 are practically peculiar to Lk.——**Of Moses, and in the prophets, and in the Psalms.** This is the only reference in N.T. to the triple division of the Hebrew Canon of Scripture. The Psalms specially referred to are doubtless Psalms ii., xv., xxi., and cix., and would include the Wisdom Books.

45. He opened. For the third time in this chapter our Lord is said to have "opened" eyes and minds to see clearly. The Paschal Candle gives light to all in God's house. The verse is parallel to Jn. xx. 22, and cp. 1 Cor. ii. 10–13.

46. It behoved Christ. Cp. verse 26. Notice the number of short phrases closely packed together in this verse and in verse 47. The whole narrative is wonderfully condensed.

47. In his name. Cp. 1 Jn. ii. 12.——**Unto all nations.** How fittingly does this phrase come in the conclusion of the Gospel of the Gentile world! The Apostles were to begin at Jerusalem, "for the law shall come forth from Sion, and the word of the Lord from Jerusalem" (Is. ii. 3), and then to "turn to the Gentiles." Cp. Acts xiii. 46, 47.

48 Jerusalem. And you are witnesses of these things.
49 And I send the promise of my Father upon you: but stay you in the city, till you be endued with power from on high.
50 And he led them out as far as Bethania: and lifting
51 up his hands, he blessed them. And it came to pass, whilst he blessed them, he departed from them, and
52 was carried up to heaven. And they adoring went back
53 to Jerusalem with great joy. And they were always in the temple, praising and blessing God. Amen.

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48. You are witnesses. Our Lord had told them this fact at the Last Supper (Jn. xv. 27), and it was the special title the Apostles claimed for themselves in their early preachings. Cp. Acts ii. 32; iii. 15; iv. 33.

49. And I send—"and behold I send."——**The promise of my Father**—i.e. the Holy Ghost. "I will pour out waters upon the thirsty ground, and streams upon the dry land: I will pour out my spirit upon thy seed, and my blessing upon thy stock" (Is. xliv. 3). "And I will give you a new heart, and put a new spirit within you, and I will take away the stony heart out of your flesh, and will give you a heart of flesh" (Ezech. xxxvi. 26). Read the great passage from Joel, quoted by St. Peter on the first Whit Sunday (Acts ii. 17–21). Thus the "promise of the Father" ran through all the O.T., and was fully confirmed by our Lord in the discourse at the Last Supper. Cp. Jn. xiv. 16, 17; xv. 26; xvi. 7.——**Till you be endued**—"till you be clothed with." Our Lord had told them: "you shall be baptized with the Holy Ghost not many days hence" (Acts i. 5). The metaphor used here by our Lord comes frequently in St. Paul. Cp. Rom. xiii. 14; Eph. iv. 24.

50. He led them out—i.e. at the end of the forty days. Lk. gives a further account of the Ascension in Acts i. 9–12.——**As far as Bethania**—"towards Bethany"—i.e. to the summit of Mount Olivet. The place of the Ascension is spoken of in Acts (i. 12) as being "within a Sabbath day's journey"—i.e. less than a mile (1200 metres), but Bethany itself was fifteen furlongs from Jerusalem (3000 metres) (Jn. xi. 18).

51. Was carried up to heaven. Mk. adds: "and sitteth on the right hand of God" (xvi. 19). Cp. Eph. iv. 8.

52. Adoring—"adoring him."——**With great joy.** Though they knew "they should see his face no more." Cp. Jn. xvi. 22.

53. They were always in the temple. Lk.'s Gospel begins and ends in the Temple: it is the Gospel of Prayer to the very end. These final words link the Gospel closely with the Acts. Cp. Acts ii. 46, 47; v. 42.——**Amen.** This word is absent from several MSS., and is probably a liturgical addition.

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